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# CHRISTIAN DOCTRINE



## TEACHERS' MANUAL



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COLL. CHRISTI REGIS S.J.  
BIS. MAJOR  
TORONTO





The Dolphin Series

COURSE OF CHRISTIAN  
DOCTRINE



A HANDBOOK  
FOR TEACHERS

GRADES I—VIII  
INCLUSIVE



**The Dolphin Press**

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TO  
**Jesus, Our Divine Master**  
THE WAY, THE TRUTH, AND THE LIFE  
BY THE HANDS OF

**Our Mother Mary, the Seat of Wisdom**

AND

**St. Joseph, Most Excellent Educator**

OF THE

**Child Divine**

THIS LITTLE WORK  
IS HUMBLY AND LOVINGLY OFFERED  
IN THE HOPE THAT BY THE MEDIATION OF

**The Earthly Three**

IT MAY CONDUCE TO THE HONOR AND GLORY OF

**The Most Holy and Undivided Trinity**

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AMERICAN ECCLESIASTICAL REVIEW



The Dolphin Press



## PREFACE.

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*They that are learned shall shine as the brightness of the firmament; and they that instruct many unto justice, as stars for all eternity.*—Daniel 12: 3.

WHILE in the ordinary branches of secular education there has been of late years notable improvement in methods for imparting as well as in plans for simplifying the acquisition of knowledge, making it interesting and living to the children by pictures, blackboard sketches, the use of the moulding-board, and the like; there has been up to the present, or at least until very lately, comparatively little change in the old-time method of teaching Christian Doctrine mainly by question and answer. Yet the abstract nature of the study itself and its difficult phraseology make it all the more incumbent on the teacher to seek to remove the thorns of difficulty and strew with flowers the pathway that leads to the knowledge and love of God. As Bishop Bellord says, "the children of light should gather hints for their religious advantage from the children of this world." To this end we have but to bring into the teaching of Catechism the adjuncts we ourselves employ in secular branches. What teacher to-day would dream of giving history or geography lessons from the text-book alone? Preparing for her class, she gathers spoils from poet, painter, and illustrator; to emphasize events, or make tangible ideas—maps, sand-board, objects of various kinds are called into requisition; nay, even the pupils themselves, at times, are led to enact an historical scene, or become travellers in imagination over the lands about which they are studying.

Why should we not employ the same means in teaching Catechism? Traditional methods should be broken with; we should take up again something of the idea that informed the old Miracle plays, and with all possible reverence press into the service of religion every appliance that has helped to simplify and make pleasant our secular teaching. If "the test of the master's success is the child's willing coöperation," have we had full reason to be satisfied with the results obtained by the Catechetical Method alone?

The Course of Religious Instruction herewith presented is the outcome of attempts to bring the "New Education" to bear on the old sacred and unchangeable truths, and to lead the children not only to know, but to love and practise them. Prepared at first as a guide to young teachers of a religious community, it met with the approbation of priests who saw its practical results; then it passed into wider circulation, so that for several years it has stood the test of actual use in the schoolroom. In response to repeated requests it is now published for general use, in the hope that it may not be less effective in a wider sphere than it has been in a comparatively limited circle.

Some, no doubt, will think excessive the amount of work called for from both teacher and pupil, but examination will prove that "repetition" is the keynote; that the method being largely concentric, each grade includes the work of the preceding, and adds

but comparatively little to it. That the work has been done and well done under diverse circumstances, is proof of its practicability. Teachers, pupils and environment vary so widely, it is true, that in no study can "hard and fast" limits be prescribed; still, a systematic Course must be a help, even though, like this, intended but to be suggestive; those who use it have but to rectify what they find faulty; eliminate what seems superfluous; broaden, or deepen, or circumscribe within the limits of individual or local requirement, as only the living teacher can, who has "the spirit that vivifieth."

On account, however, of the interdependence of the grade work, it is strongly advised that, in schools adopting this Scheme, pupils of the higher grades begin with the work specified for the Fifth, going on to that of the succeeding years as soon as practicable. In this way only can the work be accomplished satisfactorily.

The Plenary Council Catechism, being prescribed for use, is the only one mentioned in this work, yet the Scheme has no special dependence upon it, but can be used with any other.

Hymns, recitations, quotations, other and perhaps better than those included herein, can readily be found; these but serve to indicate the plan.

Mnemonic words and rimes, some, old-time standbys, others, new, have been included in the work, since educators find them very often useful although not beautiful.

We gratefully acknowledge our indebtedness to the Century Company for permission to reprint some poems from *Five Books of Song*, by R. W. Gilder; to Small, Maynard & Co. for allowing us to quote the Rev. Father Tabb's *Poems*; to Longmans, Green & Co. for the use of Cardinal Newman's *Verses*; to Messrs. Eaton & Mains, New York, for permission to reprint from *The Young Traveler's Class* directions for drawing the Map of Palestine; to the Rev. Father Russell, S.J., Miss Agnes Repplier, Miss Eleanor C. Donnelly, and Mrs. Margaret Halvey, for permission to reprint the poems that bear their names.

To these, and to many others to whom, consciously or unconsciously, we may be indebted, we render the tribute of our thanks. Laying no claim to originality in this compilation, we say with Montaigne: "We have but gathered flowers from many gardens, only the string that binds them together is our own."

If, through the blessing of God, this work become a help to any of those who are laboring to make Him better known and glorified, then will have been accomplished our dearest hope and highest aim.

PHILADELPHIA, PA.

March 19, 1904.

S. S. J.



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# PART FIRST

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PRIMARY GRADES, I—IV



## FIRST PRIMARY GRADE.

### Special Patron—The Infant Jesus.

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**Prayers.**—(To be taught orally.)

Sign of the Cross ; “ Our Father ; ” “ Hail Mary ; ” Apostles’ Creed ; “ O Angel of God,” etc. (*Appendix*, p. 39.)

**Aspirations.**—Jesus, Mary, and Joseph, etc. (*Appendix*, p. 40.)

**Catechism.**—(To be taught orally.)

Plenary Council Catechism, No. 1. (Questions specified, on pp. 5 to 7).

The Two Great Precepts of Charity. (*Appendix*, p. 41.)

**Bible History.**—*Old Testament.* Story of the Creation ; the Angels and their sin ; Adam and Eve ; the Fall ; Promise of a Redeemer ; Cain and Abel ; the Deluge.

*New Testament.* Story of the Annunciation ; the Visitation ; the Birth of our Lord ; the Adoration of the Shepherds ; the Adoration of the Kings ; the Flight into Egypt ; the Child Jesus at Nazareth ; the Journey to the Temple ; Jesus lost and found ; the Crucifixion ; the Resurrection ; the Ascension ; the Coming of the Holy Ghost.

(*Just the facts as given simply in the Catechism.*)

**Instruction.**—Give simple childlike instruction on God ; His love ; power ; His special love for each one as shown in the Creation.

On our Lord’s Birth, Life, Death, etc.

On true devotion to Jesus ; to our Blessed Mother ; to Saint Joseph ; *i. e.*, to make little sacrifices to please them.

The good and the bad angels ; our Guardian Angels, what they do for us.

On Sin and its punishment. Death. Judgment. Heaven. Hell.

**Practices to be Taught and Explained.**—Proper deportment at prayer, in church, and at the Church Offices. To ask the blessing of our dear Lord ; of our Blessed Mother ; teach the children to confess their faults to our Lord and ask His pardon ; to make an Act of Contrition. How to say Grace before and after meals. How to make a visit to the Blessed Sacrament ; to our Lady. How to salute our Lord in the Blessed Sacrament ; how to salute our Blessed Mother ; our Angel ; our holy Patrons ; train in the genuflection, both simple and profound :—how and when to be made.

**Stories.**—Those most suitable will be found in the Bible History indicated in the *Tablets*, pp. 8 and 9.

Stories of the Sign of the Cross, of the Guardian Angels’ care ; of the Saints whom the children claim as patrons.



**Hymns and Chants.**—(*Appendix*, p. 46.)

The Sign of the Cross. "O my God," etc.

"My Jesus, I offer," etc.

Acts of Faith, Hope, and Charity.

"Infant Jesus, meek and mild," etc.

Child's Rule of Life, *stanzas* 1 and 2.The Four Great Truths, *one stanza*.**Quotations.**—The Two Great Precepts. (*Appendix*, p. 41.)

"Suffer the little children," etc. ( " p. 41.)

"Hail, full of grace," etc. ( " p. 41.)

"And they came," etc. ( " p. 41.)

**Recitations.**—Our Heavenly Father. ( " p. 42.)

"O Blessed Trinity." ( " p. 42.)

The Child on Calvary. ( " p. 42.)

The Wonderful World. ( " p. 43.)

"Dear Little One." ( " p. 43.)

Days of Creation. ( " p. 44.)

## CATECHISM.

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The fact that even in the First Primary Grade there are often children who must prepare for the reception of the Sacraments, makes it advisable to have the Grade Work cover the main points of Christian Doctrine. Hence, from Plenary Council Catechism No. 1, the following questions, sixty-eight in number, have been chosen, to form the oral work of the first two years.

### FIRST YEAR.

#### SEPTEMBER.

##### CHAPTER I.

*First Week.*—Who made the world? Who is God? What is man?

*Second Week.*—Why did God make you? How shall we know the things which we are to believe?

##### CHAPTER II.

*Third Week.*—What is God? Where is God?

*Fourth Week.*—*Review.*

#### OCTOBER

##### CHAPTER II.

*First Week.*—Does God see us? Does God know all things? Can God do all things?

##### CHAPTER III.

*Second Week.*—Is there but one God? How many Persons are there in God?

*Third Week.*—Is the Father God? Is the Son God? Is the Holy Ghost God?

*Fourth Week.*—What is the Blessed Trinity? *Review.*

#### NOVEMBER.

##### CHAPTER IV.

*First Week.*—Which are the chief creatures of God? What are angels?

*Second Week.*—Who were the first man and woman? Did Adam and Eve remain faithful to God? What is the sin called which we inherit from our first parents?

##### CHAPTER V.

*Third Week.*—What is actual sin? What is mortal sin? What is venial sin?

*Venial sin is a slight offence against the law of God.*

*Fourth Week.*—*Review.*

## DECEMBER.

## CHAPTER VI.

*First Week.*—Who is the Redeemer? What do you believe of Jesus Christ? What do you mean by the Incarnation?

*Second Week.*—On what day was Christ born?

## CHAPTER VII.

*Second Week.*—What did Jesus Christ suffer? On what day did Christ die?

*Third Week.*—Why did Jesus Christ suffer and die? On what day did Christ rise from the dead? *Review.*

## JANUARY.

*First Week.*—*Review all preceding work.*

## CHAPTER VIII.

*Second Week.*—Who is the Holy Ghost? On what day did the Holy Ghost come down upon the Apostles?

## CHAPTER IX.

*Second Week.*—What do you mean by grace?

## CHAPTER XI.

*Third Week.*—What is a Sacrament? How many Sacraments are there?

*Fourth Week.*—*Review. Examination.*

## FEBRUARY.

## CHAPTER XII.

*First Week.*—What is Baptism?

## CHAPTER XIII.

*First Week.*—What is Confirmation?

*Second Week.*—To receive Confirmation worthily is it necessary to be in the state of grace? What is the state of grace?

## CHAPTER XIV.

*Third Week.*—What is the Sacrament of Penance? What must we do to receive the Sacrament of Penance worthily?

## CHAPTER XV.

*Fourth Week.*—What is Contrition, or sorrow for sin?

## CHAPTER XVI.

*Fourth Week.*—What is Confession?

## MARCH.

## CHAPTER XVIII.

*First Week.*—What is the Holy Eucharist?



## CHAPTER XIX.

*First Week.*—What is Holy Communion?

## CHAPTER XX.

*First Week.*—What is the Mass?

*Second Week.*—Is the Mass the same sacrifice as that of the Cross? How should we assist at Mass?

## CHAPTER XXIII.

*Third Week.*—How do we make the Sign of the Cross? What is Holy Water.

## CHAPTER XXIV.

*Fourth Week.*—What is Prayer?

## CHAPTER XXV.

*Fourth Week.*—Which are the Commandments of God?

## APRIL.

## CHAPTER XXVI.

*First Week.*—How may the First Commandment be broken?

## CHAPTER XXVIII.

*First Week.*—What is forbidden by the Second Commandment? How are we to worship God on Sundays and holydays of obligation?

*Second Week.*—What is forbidden by the Third Commandment?

## CHAPTER XXIX.

*Second Week.*—Are we bound to honor and obey others than our parents? What is forbidden by the Fourth Commandment?

*Third Week.*—What is forbidden by the Fifth Commandment? What is forbidden by the Sixth Commandment?

*Fourth Week.*—Allow for Easter Holidays.

## MAY.

## CHAPTER XXX.

*First Week.*—What is forbidden by the Seventh Commandment? What is forbidden by the Eighth Commandment?

## CHAPTER XXXI.

*Second Week.*—Is it a mortal sin not to hear Mass on a Sunday or holyday of obligation?

## CHAPTER XXXIII.

*Second Week.*—What is hell?

*Third Week.*—What is purgatory? What is heaven?

*Fourth Week.*—Reviews.

## JUNE.

*During this month devote all the time assigned for Christian Doctrine to reviews and examinations.*

# OLD TESTAMENT.

FIRST GRADE.			
ADAM TO NOAH.	NOAH TO ABRAHAM.	ABRAHAM TO SOLOMON.	SOLOMON TO CHRIST.
4000 B.C. to 3000 B.C.	3000 B.C. to 2000 B.C.	2000 B.C. to 1000 B.C.	1000 B.C. to 1 A.D.
<b>Creation.</b> <sup>1</sup> Works of each Day. <b>Angels.</b> <sup>2</sup> Creation. Fall. Punishment. Hell. <b>Adam and Eve.</b> <sup>2</sup> Creation. Fall. Punishment. Promise of Redeemer. <b>Cain and Abel.</b> Sacrifices. Sins—Jealousy, Murder. Punishment. <b>Seth.</b>	<b>Deluge.</b> State of the World. Noah and his Sons. Ark—Deluge. Sacrifice. Covenant—Rainbow.		
SECOND GRADE.			
	<i>Add (after above):</i> <b>Babel.</b> Cause—Punishment.	<b>Abraham.</b> Call at Haran. Sarah—Lot. <b>Isaac.</b> Childhood. Sacrifice. Story of JOSEPH.	

<sup>1</sup> Catechism, Chapter I.

<sup>2</sup> Catechism, Chapter IV.

# NEW TESTAMENT.

FIRST GRADE.			
YEARS OF PREPARATION AND CHILDHOOD.	YEARS OF PUBLIC LIFE.	WEEK OF THE PASSION.	PERIOD OF GLORIOUS LIFE.
<i>A.D. 1 to A.D. 30.</i>	<i>A.D. 30 to A.D. 33.</i>	<i>Palm Sunday to Holy Saturday</i>	<i>Easter to Pentecost.</i>
<b>Annunciation.<sup>1</sup></b> Persons—Words—Prayers. <b>Visitation.</b> Persons—Words—Prayers. <b>Nativity of our Lord.<sup>1</sup></b> <b>Adoration of the Shepherds</b> <b>Adoration of the Magi.</b> <b>Flight into Egypt.</b> <b>Holy Innocents.</b> <b>Return to Nazareth.</b> <b>Loss—Finding.</b> <b>Hidden Life.</b> In each Mystery, review under heads: (a) Time, (b) place, (c) persons, (d) acts, (e) words, (f) prayers, (g) feast, as suitable.	<b>Baptism of Jesus.</b> <b>Jesus Blesses the Children.</b>	<b>Palm Sunday.</b> 'Triumphal Entry. <b>Holy Thursday.<sup>2</sup></b> Institution of the Blessed Sacrament. <b>Agony in the Garden.</b> <b>Good Friday.<sup>3</sup></b> Jesus before Pilate. " " Herod. " " Pilate. <b>Scourging.<sup>3</sup></b> <b>Crowning with Thorns.</b> <b>Crucifixion.</b> <b>Death—Burial.</b> <b>Holy Saturday.</b> Jesus in Limbo.	<b>Easter Sunday.<sup>4</sup></b> Our Lord rises from the dead. <b>Forty Days on Earth.<sup>4</sup></b> <b>Ascension Day.<sup>4</sup></b> Place—Persons—Time. <b>Pentecost.<sup>5</sup></b> Day—Where—Manner—Persons.
SECOND GRADE.			
<i>Add under "Adoration of Shepherds":</i> <b>Circumcision.</b> <b>Presentation and Purification.</b>	<i>Add under "Institution of Blessed Sacrament":</i> Institution of Holy Orders.	<i>Add under "Our Lord rises from the Dead":</i> <b>Apparition:</b> (traditional) To Blessed Mother. Institution of Penance.	

<sup>1</sup> Catechism, Chapter VI. <sup>2</sup> Catechism, Chapter XVIII. <sup>3</sup> Catechism, Chapter VII. <sup>4</sup> Catechism, Chapter VIII.

## SUGGESTIONS TO TEACHERS OF THE FIRST GRADE.

Your first impression, no doubt, will be that the work here specified cannot be covered; well, try it; do as much as you can, and insensibly you will learn that, different as are the means employed, all tend to emphasize the same truths; and that in teaching one point—say, for instance, a quotation, you have, with it, taught a truth expressed in other words in the Catechism, the Bible History, the Verses, and so on. It is this iteration and reiteration that clinches the truth, so to speak, in the children's minds, and renders it more attractive by the very variety of phases. Of course, the success of this method, as of every other, depends upon the teacher's enthusiasm.

In beginning with the little ones, use first the picture of "Jesus blessing the children;" bring out the fact of His love for them, and theirs for Him. By skilful questioning lead them to say that "Jesus" is "God." Although the story of Redemption may not be known to them, a few points about our Lord's life must necessarily enter into the work from the beginning. To us, as to the Apostles, our Lord says: "Suffer the little children to come unto Me,"<sup>1</sup> and to the earnest, prayerful worker in this field He renews the promise of old, "I will be in thy mouth and will teach thee what thou shalt speak."<sup>2</sup>

As the minds of the little ones cannot grasp much at a time, the instructor should see that they be not wearied or over-taxed. The plain truths of the Catechism are to them dry and tiresome unless vitalized by something that catches the eye or ear, or made significant by correlation with picture or story; the trouble one takes to seek for or employ these helps will be amply repaid by the results.

It may be well here to make a few remarks upon each division of the "Course."

**Prayers.**—Work suggested for the First Term (5 months): The Sign of the Cross, the "Our Father," the "Hail Mary"; and the Aspiration: "Jesus, Mary, and Joseph," etc. (*Appendix*, p. 40.)

Second Term.—The same reviewed; with the addition of the Apostles' Creed, and "O Angel of God," etc. (*Appendix*, p. 40.)

Only these prayers are to be taught as a *lesson*; the instructor's aim should be to secure thorough memorizing of the words, correct enunciation, and, where possible, some grasp of their meaning.

No doubt at the opening and closing of the sessions, these and other prayers will be recited, but that is not the time for securing the desired results; the most we can look for then is a reverent manner and attempts, more or less successful, to pronounce the words. On this account it is much to be wished that the time for prayers in common be short; the children may endure, but they will never enjoy them, if long. Neither is the school-room the proper place for morning and evening prayers: when said there, the children

<sup>1</sup> Matt. 19 : 14.

<sup>2</sup> Exod. 4 : 12.



but too often look on them as part of the school routine, which may be omitted or entirely laid aside when school days are over.

Discriminate between the prayers as a *lesson* and prayer as an *act*: in the former, the words must be repeated very often, and the children need not be held to that reverential manner which is so essential in the act; make them understand that in the *lesson* they are learning *how to speak* to our dear God; but in the *act* of prayer, *they are speaking* to Him.

It is advisable that the children, even at prayers in common, do not at first say them themselves; let them repeat the words after you. Unconsciously they will imitate your correct pronunciation, your intelligent phrasing, your reverent tone and devout attitude. Though the children kneel, you should stand, so as to have supervision over all; but on no account should you arrange or adjust anything during the time of prayer; your hands should be clasped or folded, and your whole bearing should show the importance of the act in which you are engaged. Example is more powerful than precept.

Avoid, as far as may be, all notice or correction of faults at prayer; to take cognizance of them then is to distract all. Speak to the culprits later on, assuming, as will generally be the case, that they forgot they were speaking to our Lord, or they would not have been so irreverent.

If the prayers be sung, the words and phrasing will be more correctly learned, and faulty enunciation more readily noticed: have the children sing softly and reverently.

A large chart with the prayers printed on it is also a help, for though the children may not know how to read, it is surprising how soon they begin to recognize the words.

It will be necessary in the Primary, and at times in other grades, to guard against rapid or sing-song recitation of the common prayers; when this fault comes in evidence, the teacher should again take the initiative and require the sentences to be repeated after her, until it be remedied.

**Catechism.**—This is to be taught orally; only the questions and answers specified (pp. 5-7); omit those parts of No. 1. Catechism not included.

Teach but one or two questions and answers at a time; depend upon it, many lessons will have to be given before the children get the words fixed in their memory. Where possible, give them some idea first of what the words mean, and when the same matter must be the basis of repeated lessons, so vary your illustrations as to avoid monotony. For instance, you are giving the little ones the first two questions of Chap. 1. Get from them some expression about God. "Who loves them most?" "Whom do they love best?" "Who gave them such and such things?" "God," they may be led to reply. "Yes, children, our dear Father, God. Now I shall write that dear name, so that all may see it." You write "God" on the board with *yellow chalk*. "See, children, that is the *name* of God. Soon, very soon, you will be able to write that dear name yourself. Look out of the window now, and tell me something God has

made." "Trees, flowers, sky, etc., everything in the world." "Who made the world?" "God made the world."

Again, tell the story of the great Wonder-Ball. God made for us a ball that has in it and on it everything we want. "Children, tell me some of the things in the wonder-ball." Again they name different things. "What do we call this wonder-ball that has in it trees and flowers and everything we need?" "The world." "Who made the world?" "God made the world." "Did He think of you when He made it?" "Tell me something He gave you to-day." Try thus to excite an act of love, of gratitude, but very simply; do not force devotion.

Before giving a lesson in Catechism, see what objective material, what stories, especially those of the Bible, what drawings, pictures, or busy work can be used as helps: keep note of all that you hear of or see that will tend to this end,—  
"Seek and you shall find."

**Bible History.**—If from the very first you use the *Tablet form* as shown on page 8, you will find it a great help. The children soon come to recognize the division under which an event falls.

Correlate with the Catechism where possible; for instance, when you teach the First Chapter, place the Days of Creation in the *Tablet*; the Fall of the angels and our first parents, when you teach the Fourth; with the Fifth, bring in the stories of Cain and Abel and the Deluge; coming to the Sixth Chapter, begin the *Tablets* of the New Testament, recording each event as indicated. Require from the children only the simplest facts of each event, but, as the year goes on, they will acquire quite a fair knowledge of our Lord's life by the recurrence of the different feasts.

Get the little ones to re-tell the stories: to say what they see in the pictures; again, do *you* describe a picture without showing it, and have them guess what it is. Great interest and emulation can thus be aroused.

Some teachers advise that the picture be not shown the children until they have some knowledge of the subject; others prefer to show it first and deduce the lesson. Follow the way that seems better adapted to your pupils' wants.

**Instruction.**—This should be generally catechetical. The prayers, lessons, etc., of the grade will furnish ample matter. The life of our Lord and His example as a child should be particularly insisted on. Pictures will be found very helpful, especially if large enough to be seen by the class, but small ones can be used in more varied ways. Have the children make personal application of the truths spoken of: gratitude to God for the gifts of creation; love for the Child Jesus; how we should love Him, bringing in different practices noted for this Grade. Why we make a genuflection, *how* to make it, *when* to make it. Be not content to teach; *train* in the different acts. When they learn to make the simple genuflection, teach them to make some aspiration, as "Sweet Sacrament, I Thee adore." Too often this is only a meaningless act. Again, in taking holy

water they might say, "Cleanse me, O Lord, from my sins. In the name of the Father," etc.

While paying attention to the external form, do not fail, when the children are capable of understanding you, to impress on them that the interior disposition is what God looks at; that an act is good or bad, according to the will that inspires it.

**Stories.**—There are no stories like those of the Bible; there is hardly any lesson we wish to inculcate that cannot be found in them. Teach the children about Jesus' life at Nazareth, how He did there the simple acts they daily perform in their own homes. Beware of telling legends, which, attributing to Him miraculous acts, would give the children an idea that He was exempt from human trials and sorrows. Legends of the Holy Childhood that do not contravene the truth are many and beautiful; and every act of our Lord's life can be made divinely attractive by its very simplicity.

Stories of the Sign of the Cross, of the Angel Guardian, etc., may be found in Howe's *Catechist*; in *Anecdotes and Examples*, by Spirago, and in other works. It is well to give but few; children never tire of hearing the same over and over again, and it is better to know how to apply one than to get a confused idea of many.

**Hymns and Recitations.**—Use these only as they have a bearing on the lesson. When you have taught the works of creation, have the pupils say the verses: "First, light was made," etc. (*Appendix*, p. 44.) This may also be sung to the chant, (*Appendix*, p. 56), motions being introduced, or objects used to indicate the day's work. You have taught them of God's special love and providence; let them say, "My God, how wonderful Thou art," etc. (*Appendix*, p. 42.) You have shown that, in the whole world, there was nothing that could pray; then God made man. Teach the verses: "Great, wide, beautiful, wonderful world," etc. (*Appendix*, p. 43.)

If all indicated cannot be covered, be not anxious; still, where five minutes a day have been given to this matter, all has been learned in a short space of time, for children have a natural love for rhythm. There is another advantage to be gained by their use, namely, that these hymns and verses are more likely to be rehearsed at home than is any other lesson, and thus the truths of faith may often to parents, catch a new charm on the lips of their offspring.

The Hymns may profitably be used instead of the prayer at the opening and closing of school; the prayer of Intention for the class recitations; thus the children will see that singing is but prayer in another form. Read what Father Furniss says, in *How to Teach Catechism*, p. 13, on having the children sing prayers and Christian Doctrine; note especially his remarks on "Faults in Popular Singing," and strive to avoid them.

**Quotations.**—These, especially when from the Scriptures, should, as far as possible, be associated with the picture. Never assign them as a task, but let the picture

suggest the words, and again, the words the picture. Showing that of "Jesus blessing the children," ask, "What does our Lord say?" Tell them; then have them repeat: "Suffer the little children," etc. (*Appendix*, p. 41.) When the Annunciation comes under consideration, ask: "What is the angel saying?" "Hail, full of grace," etc. Another time, ask, "Who says: 'Suffer the little children,' etc.?" "Who was with our Lord then?" "Tell me what else you saw in the picture?"

Make charts with the pictures to be used in this Grade in the centre; and print under each the proper quotation. Choose illustrations which bring out the mystery more plainly and are not obscured by many details; the Visitation by Albertinelli is a case in point. It shows but the two figures, our Lady and St. Elizabeth, and the little ones will remember the mystery better than had their attention been distracted by other details. Remember, the picture is to be used only as a means; "picture study," properly so called, must not usurp the place of the mystery.

**Distribution of Time and Matter.**—As the attention of little children cannot long be held on the same thing, it is the opinion of the majority of educators, that, at least in the First and Second Primary Grades, the length of exercises be limited to fifteen or twenty minutes.

Although most teachers have their own method of scheduling work, it may not be amiss here to copy a form of apportionment taken from actual school work.

#### SCHEDULE OF RELIGIOUS INSTRUCTION.

The first exercise in the morning, and the first or last in the afternoon, about fifteen or twenty minutes each time in Primary Grades.

<i>Monday,</i>	A.M.—Prayers (taught orally and explained).
"	P.M.—Instruction.
<i>Tuesday,</i>	A.M.—Catechism (taught orally; explained objectively, when possible).
"	P.M.—Quotation, picture or recitation.
<i>Wednesday,</i>	A.M.—Bible Stories (correlated with the Catechism Lesson).
"	P.M.—Life of our Lord, (taught objectively).
<i>Thursday,</i>	A.M.—Catechism.
"	P.M.—Stories to emphasize the lesson.
<i>Friday,</i>	A.M.—General questions on week's work in Religious Instruction.
"	P.M.—Training in Practices and Deportment. First, genuflection; outward signs of reverence to God; to spiritual superiors, etc.

#### SEPTEMBER.

#### FIRST WEEK.

Talk about picture of "Jesus blessing the children;" lead the children to say Jesus is "God." Write the word "God" in yellow chalk. Let them try to do it.



Introduce then the question: "Who made the world?" "God made the world." "Show me the world, or something in the world." Bring in the acts of creation.

**Teach Sign of the Cross.** "How do people know things that are theirs?" "By a mark, so our Lord marks us with the Sign of the Cross." Have the children make it on themselves; make the form on the board. Speak of how necessary it is to make the sign properly, otherwise it is not our Lord's mark.

God is our dear Father. Our Lord told us what to say to Him: "Our Father, who art in heaven." Teach the first petition.

**Catechism.**—(Questions specified, pp. 5 to 7.)

**Instruction and Bible Stories.**—Tell the story of God's love in making this beautiful world for us; giving us our parents; those we love; those who love us. Lead the children to make acts of gratitude, to thank Him, to love Him. Make them say, with joined hands and reverent manner: "Our Father, who art in heaven, hallowed be Thy Name."

**Objective Teaching.**—(Chapter First, Catechism.) Ask the children to show the beginning, the end of a pencil. Make a circle. Lead them to see it has no beginning, no end; let them make it. "Then we will put a circle round the dear name of God—to show what?" "That He has no beginning, no end; He always was." Now write the name, "God." Show them their name is not themselves. "So this is the *Name* of God, and the circle round it means—what?" "God has no beginning, no end."

Give illustrations on the blackboard of the Days of Creation. Same with sand-board and objects, taking the work of one or two days at a time, until the children can readily name something made each day of the Creation.

**Hymns.**—Sign of the Cross, (*Appendix*, p. 46.)  
Prayer of Intention.

**Quotation.**—(With picture.) "Suffer the little children," etc.

**Seat Work.**—Teach the children to make a cross; then to make it a certain number of times; to write the name of *God* a certain number of times; to make circles round it.

## SECOND WEEK.

**Prayers.**—Sign of the Cross; sung, said.

Lord's Prayer—first two petitions.

**Catechism.**—Review first week's work; add that of second week, one question at a time. At every lesson, review preceding. Do not go too rapidly, but give same questions with different introduction or objective form.

**Instruction and Bible Stories.**—The prayer our Lord taught us,—“Our Father,” etc. Prayer is talking to our dear Father, God. Our Lord always prays with us, if we ask Him.

Review the lesson of Creation to emphasize God's love; nothing could pray till He

made man. How glad we should be to pray! He gave *us* the whole world when He gave it to Adam and Eve. Let us tell God we believe in Him. "I believe in God, the Father Almighty, Creator of heaven and earth."

God told Adam and Eve they might have everything but one tree: they were bad, they disobeyed; they got afraid of God, ran away, hid themselves; sometimes naughty children do the same. We should always run to ask God's pardon, then all will be right. God always loves us, but He does not like our bad acts. Tell me something that would displease God; something that would please Him.

**Story of Jesus and the Children.**—(Picture: "Jesus blessing the children.")

"When God came on earth, what was His name?" "Show me His picture."  
"What do the mothers say?" "The children?" "The Apostles?" "Does our Lord love you?"

**Hymns, Quotations, Seat Work.**—(As laid down for last week.)

### THIRD WEEK.

**Prayers.**—Sign of the Cross; "Our Father,"—first three petitions with some explanation; then the fourth.

**Catechism.**—Review. Add questions specified, p. 5.

**Instruction and Bible Stories.**—We were made to know God: we learn about Him in our Catechism lesson. We should love it; try to remember it; tell it to others. Tell our Lord we love to study about Him. How can we show love? Lead them to see it is by obeying; to disobey is sin; God hates sin; it injures Him; it hurts us. "Who can tell me something God tells us to do?" "Say our prayers, go to Mass on Sunday,—obey our parents and teachers," etc. Try to put all on a principle of love. "If we disobey, what should we do?" "Beg pardon; do not go away from God, run to Him."

Bring these things into their life by action. If they commit a notable fault, tell them of the wrong they do to God: instruct them how to ask our Lord's pardon by an Act of Contrition.

**Practices.**—Train how to enter the church; how to take holy water; to make the simple genuflection.

**Bible Stories.**—(As included above.)

**Hymns.**—Sign of the Cross; "Our Father" (sing the petitions known); Prayer of Intention.

**Quotations.**—"Suffer the little children," etc.

**Recitation.**—Days of Creation. (*Appendix*, p. 44.)

**Seat Work.**—Write names: "God," "Jesus."

### FOURTH WEEK.

**Prayers.**—Sign of the Cross. See that every child knows its right hand; make it put left in proper place. Drill to know forehead, right shoulder, left shoulder, under

the breast. When these are known, let the teacher make it herself, having the children watch her: then imitate her. If both make it together, the children will use the left hand. "Which is the best hand?" "The right." "Well, we always use the best for God."

"Our Father" completed. Explain first four petitions in a way comprehensible by the child.

**Catechism.**—*Review.* Questions specified, p. 5.

**Bible Stories.**—Creation—works of each day. *Review.*

**Instruction.**—God sees everything; knows everything. Always loves us, always thinks of us. What has He done for us to-day? What gifts of creation have we had? Did He think of us when He made the world? What can *we* do that birds and flowers cannot? What two parts in man?

Review catechetically what you have taught during the month; also the practices of deportment.

**Hymns.**—*Review.* League Offering.

**Recitations.**—Our Heavenly Father. (*Appendix*, p. 42.)

(Review all preceding work.)

**Seat Work.**—As in the previous weeks.

Judge now if the children know the work indicated as well as you could expect: if not, note where the weakness lies and remedy before taking up next month's work.

(*The above being given only as a specimen of how the work might be mapped out, it is unnecessary to carry it further.*)

## SECOND PRIMARY GRADE.

### Special Patron—The Holy Angels Guardian.

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**Prayers.**—Review those laid down for First Grade.

Add the Confiteor; Angelus; Grace before and after meals; "Glory be to the Father," etc.; Act of Contrition.

**Aspirations.**—To those of First Grade, add the salutation:

"Praised be Jesus and Mary," etc.

"O Mary conceived without sin," etc. (*Appendix*, p. 40.)

**Catechism.**—As specified for First Grade.

The Ten Commandments. Works of Mercy.

**Bible History.**—(Oral.)

Review work of First Grade. Additional work:

*Old Testament.*—Babel. Story of Abraham and Isaac. Story of Joseph.

*New Testament.*—Events of our Lord's life taught in First Grade. Add the Circumcision; Presentation and Purification. Institution of Holy Orders; Apparition to our Blessed Mother; Institution of Penance. (*Tablets*, pp. 8 and 9.)

**Instruction.**—Lessons on our Lord's life, mainly on His childhood. The principal truths. Prayer. Sin. Explanation of the Commandments of God. Preparation for Confession. Meaning of the principal feasts of our Lord; of the Blessed Mother, Saint Joseph, the Angels, Patron Saints, as they occur during the year.

**Practices.**—Review those laid down for the First Grade.

How to examine one's conscience. How to make a visit to the Blessed Sacrament. Train in the external forms of the Sacrament of Penance.

**Stories.**—The principal ones will be found in the Bible History of this Grade. Tell about Saints Joachim and Anne; about our Guardian Angels; Saints Michael, Gabriel and Raphael; Saints Peter and Paul; St. Mary Magdalen.

**Hymns and Chants.**—(*Appendix*, pp. 46 to 51.)

"Jesus, teach me how to pray"—(*stanzas* 1, 2). (*Appendix*, p. 51.)

"Heart of the Holy Child." ( " p. 51.)

"Holy Mary, Mother mild."

Child's Rule of Life—(*stanzas* 1, 2, 3, 4). ( " p. 48.)

The Great Truths. ( " p. 50.)

Acts of Faith, Hope, Charity, Contrition. ( " p. 47.)

Ten Commandments of God: Chant. ( " p. 54.)

Days of Creation. " ( " p. 56.)



**Quotations.**—To those of First Grade add :

“ In the beginning,” etc. (*Appendix*, p. 41.)

“ He hath given,” etc. ( “ p. 41.)

“ And He went down,” etc. ( “ p. 41.)

**Recitations.**—Our Heavenly Father—(*stanzas* 1, 2, 3)—(*Appendix*, p. 42.)

Consecration to Mary, “ 1, 2) ( “ p. 44.)

The Wonderful World. “ 1, 2, 4) ( “ p. 43.)

Days of Creation. ( “ p. 44.)

“ Dear Little One.” “ 1, 2) ( “ p. 43.)

Child’s Rule of Life. “ 1, 2, 3, 4) ( “ p. 48.)

## SUGGESTIONS TO TEACHERS OF THE SECOND GRADE.

Here it may be said, once for all, that the teacher of any Grade should thoroughly familiarize herself with the work and directions noted for all the preceding, as each is but supplementary of the other; and, unless the children have a fair knowledge of the lower Grade work, they cannot well follow the next. Your first endeavor, then, should be, when you take charge of a class, to learn what is the “mind-content” of the pupils, and base your work on that. In substance, the work of the Second Grade is that of the First, with certain additions named under each heading.

**Prayers.**—During the First Term, add the “Glory be to the Father,” and the Angelus.

In the Second Term, the Confiteor and Act of Contrition.

**Aspirations.**—(See *Appendix*, p. 40.)

**Catechism.**—Matter specified, pp. 5-7; it would be well also to have the children learn how the Two Great Precepts of Charity are translated into action:—

Love of God, by keeping His Commandments. (*Review the Ten.*)

Love of neighbor,—Works of Mercy for the love of God.

**Bible History.**—(Oral.) Use the *Tablet* forms, p. 8, going step by step, recording only as learned. Let the children copy and make these forms, however crudely. Correlate with the Catechism lesson; for instance, in teaching on Sin, lead the children to see what Commandment was broken by the first sin; by Cain’s sin; at Babel; etc.

Of Joseph, teach about him as a child; a slave; a prisoner; a prince.

In the *New Testament*, as far as possible, make the work objective by the use of pictures, blocks, and figures; sometimes by personal action; as, for instance, at

Christmas, a procession to the Crib; recitations or hymns explanatory of the mystery.

“What lovely Infant can this be?” (*Appendix*, p. 53), recited or sung by alternate choirs, will greatly impress the little ones, if any reproduction of the Crib be before them.

**Instruction and Practices.**—Should cover the same ground as last year.

Quotations, recitations, hymns, especially the Child’s Rule of Life, should be explained, so that the children may attach the proper meaning to them. The Commandments, how broken; how kept; thus lead the little ones on gradually to examination of conscience.

It is advisable to show the children the confessional. Many little ones fear to go into a place they have not seen before, and it should be the teacher’s aim to remove, as far as possible, whatever would associate with unpleasant ideas this Sacrament of grace and mercy.

To receive absolution worthily, one must know the four principal mysteries; hence when the children are preparing for Confession, have them repeat the following formula :—

1. I believe there is but one God.
  2. In one God there are three Persons, the Father, the Son, and the Holy Ghost.
  3. God the Son, the Second Divine Person, was made man and died to save us.
  4. God will reward the good in heaven and punish the bad in hell for all eternity.
- Ask what they do when they go before the Blessed Sacrament: what do they say? what do they tell our Lord?

By the end of the year, the children should know the five Joyful Mysteries, and be able to describe each, either with or without the picture.

**Stories of Saints.**—(Not their lives—only incidents.)

Sts. Joachim and Anne—They were our Blessed Lady’s father and mother.

St. Michael—Fought the devil and his bad angels: helps us to conquer; that is why he is represented so in the picture.

St. Gabriel—Angel of the Incarnation: his message to Zachary; to the Blessed Mother.

St. Raphael—How he guided young Tobias.

St. Peter—First Pope; head of the Church on earth after our Lord went to heaven; he was crucified.

St. Paul—Was chosen by God to teach His Name to the heathens; did so much for God; put to death the same day as St. Peter.

St. Mary Magdalen—Had been bad; went to our Lord, knelt at His feet; was forgiven; became one of those dearest to our Lord; was at the foot of the Cross with our Blessed Lady.

Use this example to lead the children not to dread but to love to go to Confession. Stories and examples of virtue noticed in events of daily life and in familiar personages should also be brought into evidence.

**Hymns and Chants.**—To those of First Grade add:

Child's Rule of Life—(*stanzas* 3, 4.) (*Appendix*, p. 48.)  
 Act of Contrition. ( " p. 47.)  
 The Great Truths. ( " p. 50.)  
 Child's Morning Hymn. ( " p. 51.)

**Quotations.**—(Add to those of First Grade.)

"In the beginning God created," etc. (*Appendix*, p. 41.)  
 "He hath given," etc. (with picture of Angel Guardian) ( " p. 41.)  
 "And He went down," etc. (with picture of Child at Nazareth) ( " p. 41.)

**Recitations.**—Use the Hymns sometimes as recitations.

Consecration to Mary— (*Appendix*, p. 44.)  
 "Dear Little One," etc. ( " p. 43.)

**Seat Work.**—Sacred names written a certain number of times.

Drawings: Crosses, trefoil and triangle with names of the Divine Persons.

Tablets with Commandments divided as referring to,—

Love of God—1, 2, 3;

Love of Man—4, 5, 6, 7, 8, 9, 10.

Days of Creation: simple sketches.

Filling in blank sentences, as in the following:—

God —— the world.

Man is a —— composed of a —— and —— and made to the —— and likeness of ——.

### THIRD PRIMARY GRADE.

Special Patron—Holy Mary, Mother of God.

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**Prayers.**—Review those of preceding years.

Acts of Faith, Hope, Charity, Contrition.

"Come, O Holy Ghost," etc. Morning Offering.

**Aspirations.**—As for previous Grades.

Add: "Jesus, meek," etc. (*Appendix*, p. 40.)

**Catechism.**—Plenary Council Catechism, No. 1.

Special study of Commandments of God and of the Church. The Four Ends of Mass. Beatitudes. Works of Mercy.

**Bible History.**—Review First and Second Grade work; add:

*Old Testament.*—Story of Moses; Exodus; Commandments, as given in *Tablets*, page 24.

*New Testament.*—Vision of Zachary. Journey to Bethlehem. Our Lord's Fast and Temptation. St. John's Testimony. Call of First Disciples. Marriage of Cana. Sermon on the Mount,—Call of the Twelve; Beatitudes. Transfiguration. Treason of Judas. Paschal Lamb. Betrayal. Choice of Barabbas. Condemnation of our Lord. Way of the Cross. (*Tablets*, p. 25.)

**Instruction.**—Simple instruction on seasons of ecclesiastical year as they occur; on the observance of Sundays and holydays; abstinence on Fridays; on feasts and fasts. Sin. Prayer and means of grace. On the Blessed Sacrament and on Mass. Confirmation. Visits to the Blessed Sacrament; to our Blessed Lady. Use of Aspirations. Thought of God's presence. Imitation of Holy Patrons.

**Practices.**—Practices of respect to the Church; to ecclesiastics; to sacred things; to parents; to teachers. Praying for those who care for them,—testimonies of affection, etc., on parent's feast days.

Preparation for and thanksgiving after Holy Communion and Sacrament of Penance.

**Stories.**—Stories of St. Michael and the bad angels; St. Patrick and the Shamrock; St. Agnes, Martyr; St. Rose of Lima; St. Anthony of Padua; St. Augustine and the Child; St. Benedict and the Sign of the Cross. That Saint who is the patron of the greatest number of children in your room.

**Hymns.**—All previously taught, with additions noted for this Grade. (*Appendix*, pp. 46 to 52.)

Commandments and Precepts chanted; also Sign of the Cross, "Our Father," "Hail Mary," Acts of Faith, Hope, Charity, and Contrition.

"Holy God." (*Stanzas* 1 and 2.)



In chanting the Commandments, Precepts, Beatitudes, etc., the *number* of each may be included in the chant, if the teacher think well; as, *First: I am the Lord thy God*, etc.; or the children may indicate it by raising the fingers. Again, gestures or motions help to fix in the memory of the little ones the idea inculcated; as, a curved motion in the air for the *sky*; a wavy motion of the hands for the *sea*. Little children like to be doing something; their natural activity and restlessness may thus be made a help rather than an obstacle.

**Quotations.**—"Arise, and take the Child," etc. (Picture:—Flight into Egypt.)

"And Jesus advanced," etc. ( " Child in St. Joseph's Shop.)

"And all that heard Him," etc. ( " Child in Temple.)

"Son, why hast Thou," etc. ( " " " "

"And He went down," etc. ( " Home of Nazareth.)

**Recitations.**—Hymns and verses already learned.

"Dear Little One." (*Appendix*, p. 43.)

Child at Nazareth. ( " p. 45.)

Hide-and-Seek. ( " p. 45.)

# OLD TESTAMENT.

THIRD GRADE.			
ADAM TO NOAH.	NOAH TO ABRAHAM.	ABRAHAM TO SOLOMON.	SOLOMON TO CHRIST.
4000 B.C. to 3000 B.C.	3000 B.C. to 2000 B.C.	2000 B.C. to 1000 B.C.	1000 B.C. to 1 A.D.
<b>Creation.</b> Works of each Day. <b>Angels.</b> Creation. Fall. Punishment. Hell. <b>Adam and Eve.</b> Creation. Fall. Punishment. Promise of Redeemer. <b>Cain and Abel.</b> Sacrifices. Sins—Jealousy, Murder. Punishment. <b>Seth.</b>	<b>Deluge.</b> State of the World. Noah and his Sons. Ark—Deluge. Sacrifice. Covenant—Rainbow. <b>Babel.</b> Cause—Punishment. Results: First—As to Language.	<b>Abraham.</b> Call at Haran. Sarah—Lot. Isaac—Sacrifice of Isaac. <b>Isaac.</b> Childhood — Sacrifice — Marriage. <b>Joseph.</b> As a child. " slave. " prisoner. " prince. His brothers' first visit. Brothers' second visit. Removal of Jacob to Egypt Death—Burial. <b>Moses.</b> FIRST 40 YEARS: Birth— Childhood — Choice — Flight. SECOND 40 YEARS: Madian, Burning Bush—Mission. THIRD 40 YEARS: Before Pharaoh—Plagues—Pas- chal Lamb. EXODUS: Manna. MT. SINAI: Command- ments—Tabernacle. WANDERINGS of the ISRA- ELITES.	

# NEW TESTAMENT.

THIRD GRADE.			
YEARS OF PREPARATION AND HOLY CHILDHOOD.	YEARS OF PUBLIC LIFE.	WEEK OF THE PASSION.	PERIOD OF GLORIOUS LIFE.
<i>A.D. 1 to A.D. 30.</i>	<i>A.D. 30 to A.D. 33.</i>	<i>Palm Sunday to Holy Saturday</i>	<i>Easter to Pentecost.</i>
<b>PREPARATION.</b> <b>Vision of Zachary.</b> Place—Persons—Acts. <b>Annunciation.</b> Persons—Acts—Words—Prayers. <b>Journey to Bethlehem.</b> Rejection. <b>THE HOLY CHILDHOOD.</b> <b>Nativity of our Lord.</b> Adoration of the Shepherds. Circumcision. Presentation and Purification. Adoration of Magi. <b>Flight into Egypt.</b> Holy Innocents. Return to Nazareth. Loss—Finding. <b>HIDDEN LIFE.</b> <i>In each Mystery review under heads: (a) Time, (b) place, (c) persons, (d) acts, (e) words, (f) prayers, (g) feast, as suitable.</i>	<b>Baptism of Jesus.</b> <b>Fast and Temptation.</b> <b>Testimony of Saint John.</b> Call of First Disciples. <b>Marriage of Cana.</b> <b>Sermon on the Mount.</b> Call of Apostles—Beatiitudes. <b>Transfiguration.</b> <b>Jesus Blesses the Children.</b>	<b>Palm Sunday.</b> Triumphal Entry into Jerusalem. <b>Wednesday.</b> Treason of Judas. <b>Holy Thursday.</b> Paschal Lamb. Institution of Blessed Sacrament. Institution of Holy Orders. Agony in the Garden—Betrayal. <b>Good Friday.</b> Jesus before Pilate. “ “ Herod. “ “ Pilate, second time. The Scourging—Crowning with Thorns—Choice of Barabbas — Condemnation of our Lord. <b>Way of the Cross.</b> The Crucifixion. Death—Burial. <b>Holy Saturday.</b> Jesus in Limbo. <i>Review with details as indicated before.</i>	<b>Easter Sunday.</b> Our Lord rises from the dead. <b>Apparitions.</b> To Blessed Mother (tradition). <b>Institution of Sacrament of Penance.</b> <b>The Forty Days on Earth.</b> <b>Ascension Day.</b> Place—Persons—Time. <b>Pentecost.</b> Time — Place — Manner—Persons. <i>Review with details as indicated before.</i>

## SUGGESTIONS TO TEACHERS OF THE THIRD GRADE.

**Catechism.**—The mnemonic word, "Acts," will help the children to remember the four ends for which Mass is said:

- A—Adoration.
- C—Contrition.
- T—Thanksgiving.
- S—Supplication.

The rimes, given on page 55, may help the children to remember the Precepts of the Church: they, as well as the Commandments and the Beatitudes, may be chanted. (*Appendix*, pp. 54-56.)

**Bible History.**—Endeavor, as far as you can, to use simple blackboard sketches for every lesson. Have the children copy them; reproduce on the sandboard when possible, as, Garden of Eden; Mount Ararat; Mount Moriah; Mount Sinai; Cave of Bethlehem; Mount Quarentana; Mount of Beatitudes. Use objects: a paper Ark on Mount Ararat; Tablet of Commandments on Mount Sinai; etc. Proportion and correct geographical position are not to be the chief aim; the end is to impress the scene in the memory. Use blocks, sticks, in depicting places, actions, persons.

The form of the Tabernacle should become familiar to the children: a diagram in the proportion of three to one, divided into the Holy of Holies and the Holy Place; also the Court of the Priests should be shown.

**Instruction.**—As the principal feasts occur, draw attention to what one should do to celebrate them worthily. (*Appendix*, p. 60.)

**ADVENT**, a time of preparation for Christmas: to make presents for the Infant Jesus, by acts of self-denial and charity.

Why we make presents? Who has the best right to get them? To give to the poor is to give to our Lord. Alms is not money only, but willingness to help, kindness, acts of attention to others.

However, it is not well to have the children count the number of acts, prayers, etc.; it is a temptation to vanity or exaggeration.

**LENT.** How little folk should keep Lent. How to honor our Lord's Passion; ways in which we can comfort Him. Older people must go to Confession and Communion; say a little prayer that all may go.

**EASTER.** We must prepare an Easter lily in our heart, by purity, love.

**PENTECOST.** The great feast of the Holy Ghost. Those preparing for Confirmation are like the Apostles; they should do as they did: they should be "with Mary."

Months dedicated to certain devotions: March, May, June, October, December.

Why we bless the hour? What are aspirations? What do we mean by "our holy patrons"?



Make much of the children's patrons. Never include fancy names, such as Mayme, Maizie, etc., but *Mary*, and make the children feel what an honor it is to have such a name, or that of a saint. Do not reflect on those who have the misfortune to have had whimsical names inflicted on them; say nothing about it. By noting saints' feasts as they occur, and congratulating those who claim the names, you can do much to foster love for their holy patrons. To bless the hour for those children whose name-day it is, is a good practice. In time, this may make less frequent the use of names that are unchristian, though fashionable.

The children should be able to explain, now at sight, and again from imagination, the scenes of the Joyful and the Sorrowful Mysteries.

**Practices.**—Train particularly in the manner of assisting at Mass; when to rise, to kneel, etc. Let your manner of treating the subject give the children some idea of the wonderful privilege of being allowed to assist at it.

Practise in the way of going to confession and Holy Communion. Let the acts be done by some child, showing how to kneel, how to ask the priest's blessing, etc.; be careful, however, not to let the child go on to the act of confession. Train only in the way of beginning and ending; "what is to be told" can be taught better at another time by your explaining what is sin; and again, by having the children name what would be a sin, avoiding anything that would seem like a personal accusation.

Again, as to Holy Communion, have some child show how we approach the altar; how receive; how return to our place; what acts then. Remember, what is *seen* is far more readily remembered than what is heard.

**Stories.**—Such as have been used in former Grades. Be on the alert for incidents showing virtue in the daily life of children; also in the lives of men and women of national or local reputation.

**Hymns, Quotations, and Recitations.**—(*Appendix*, pp. 46, 41, 42.)

## FOURTH PRIMARY GRADE.

Special Patron—St. Joseph, Educator of the Child Jesus.

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**Prayers.**—Review (orally and in writing) all those of previous Grades. Add the  
“Remember;” “Hail, Holy Queen;” “O Queen of Heaven, rejoice,” etc.  
Prayer to the Infant Jesus. (*Appendix*, p. 39.)

**Aspirations.**—“My Jesus, mercy.” ( “ p. 40.)  
“May the souls,” etc. ( “ p. 40.)  
“O Sweetest Heart of Jesus, I implore,” etc. ( “ p. 40.)  
“Sweet Heart of Jesus,” etc. ( “ p. 40.)  
“Sweet Heart of Mary,” etc. ( “ p. 40.)  
“Saint Joseph, friend of the Sacred Heart,” etc. ( “ p. 40.)

**Catechism.**—Plenary Council Catechism, No. 1.

Particularize the Seven Capital Sins; Seven Gifts of the Holy Ghost; the Four Last Things.

Liturgy.—Holydays. Ember Days. Parts of a church as modeled on the Tabernacle of the Old Testament. The Sacred Vessels. Ceremonies of Confirmation.

**Bible History.**—*Old Testament.* Review as on *Tablets*. Teach more explicitly the story of the Israelites from leaving Egypt to entrance into Promised Land. Josue, Samuel, David and Goliath. Description of Tabernacle and law of worship.

Kings: Saul; David. Solomon; he builds the Temple; falls away from God. Roboam. Division of Kingdom.

*New Testament.*—Review as on *Tablets*. First storm on Sea of Galilee; Jairus's Daughter. Multiplication of Loaves; Second Storm; St. Peter on the Sea; Cure of the Paralytic. Our Lord's Triumphal Entry. Events of Holy Week. Resurrection; Ascension; Apostles' Retreat; Election of St. Matthias; Descent of the Holy Ghost.

**Instruction.**—As indicated for preceding Grades.

Purgatory.—Explain the use of indulgenced prayers and practices. Invocation of the saints. Give special attention to manner of assisting at Holy Mass; the obligation of doing so; what we should do at Benediction.

Frequent instruction on the Sacraments of Penance, Confirmation, Holy Eucharist.

**Practices.**—Stations; Rosary; Purity of Intention; Presence of God.

Signs of reverence in passing before a church.

**Stories.**—Of St. John; St. Tarcisius; St. Polycarp; St. Ignatius of Antioch; St. Pancratius; The Forty Martyrs of Sebaste; Blessed Imelda; St. Thomas of Canterbury; St. Louis and his mother; St. Lucy.

Patrons of the children; of their parish church; also, if there be a large percentage of children of foreign parentage, teach the patron saint of their country.

**Hymns.**—Review all learned in lower Grades. (*Appendix* p. 46.)

Rule of Life, (*stanzas* 1 to 8 inclusive) ( " p. 48.)

"Come, Holy Ghost," etc.

"Dear Guardian of Mary," etc.

Soldiers of Christ.

Litany of the Blessed Virgin.

"Holy God" (*stanzas* 1, 2, 3).

"Jesus, teach me," etc.

(*Appendix*, p. 51.)

**Quotations.**—"All ye works of the Lord," etc. ( " p. 41.)

"Labor as a good soldier," etc. ( " p. 41.)

"In all thy works," etc. ( " p. 41.)

"Honor thy father," etc. ( " p. 41.)

"Now there stood by the cross," etc. ( " p. 41.)

"Woman, behold thy son," etc. ( " p. 41.)

**Recitations.**—"Mother of Mercy." (*Appendix*, p. 45.)

The Nativity. ( " p. 45.)

Child at Nazareth, No. 2. ( " p. 46.)

Wonderful World. ( " p. 43.)

Our Heavenly Father. ( " p. 42.)

"Dear Little One." ( " p. 43.)

*Review orally and by writing all those learned in preceding Grades.*

FOURTH GRADE			
ADAM TO NOAH.	NOAH TO ABRAHAM.	ABRAHAM TO SOLOMON.	SOLOMON TO CHRIST.
4000 B.C. to 3000 B.C.	3000 B.C. to 2000 B.C.	2000 B.C. to 1000 B.C.	1000 B.C. to 1 A.D.
<b>Creation.</b> Works of each Day. <b>Angels.</b> Creation. Fall. Punishment. Hell. <b>Adam and Eve.</b> Creation. Fall. Punishment. Promise of Redeemer. <b>Cain and Abel.</b> Sacrifices. Sins—Jealousy, Murder. Punishment. <b>Seth.</b>	<b>Deluge.</b> State of the World. Noah and his Sons. Ark—Deluge. Sacrifice. Covenant—Rainbow. <b>Babel.</b> Cause—Punishment. Results: First—As to Languages. Second—As to Disper- sion of Races. Japhetic—to where? Semitic—“ “ Hamitic	<b>Abraham</b> —at Ur. Call at Haran—Lot. Journey to Canaan. Sarah—Isaac—Lot's choice—his capture. Destruction of Sodom—Sacrifice of Isaac. <b>Isaac.</b> Childhood—Sacrifice—Marriage—Sons. <b>Jacob and Esau.</b> Birthright—flight—ladder—marriage—sons. <b>Joseph.</b> As a Child—the favorite—his dreams. As a Slave—temptation. As a Prisoner—dreams of butler and baker. Pharaoh's dreams. As a Prince—His brothers' first visit—his treatment.—His brothers' second visit—his treatment—reconciliation. Removal of Jacob to Egypt—death—burial. <b>Moses.</b> FIRST 40 YEARS: Birth, childhood, choice, flight. SECOND 40 YEARS: Madian—burning bush—mission. THIRD 40 YEARS: Before Pharaoh; plagues; Paschal Lamb. Exodus; Mara—Manna, Quails, Water—Rephidim. MT. SINAI: Commandments, law, worship, spies. WANDERING OF ISRAELITES: Brazen Serpent—Moses strikes the rock—his death. <b>Joshua.</b> Takes Jericho. Conquers and divides Promised Land. <b>The Judges.</b> (15.) Gideon Samson Heli—Samuel. <b>Kings.</b> SAUL: choice, fall, punishment, death. DAVID: as child and youth. Chosen King—Goliath. Psalmist—Sinner—“Man according to God's own heart.”	<b>Solomon.</b> Builds Temple. His wisdom—Story of Child. His idolatry—punishment—death. <b>Roboam.</b> People's petition—advisers—King's reply. <b>The Division of the Kingdom</b> (completes 4th Gr. Work.)

From the letters at the top of the *Tablets* form the mnemonic word “ajenamsec” and use it as a key for the sequence of events. The dates as given below are only approximately correct, but as guide-posts they will be more easily remembered by the even numbers.

ADAM JARED ENOCH NOAH ABRAHAM MOSES SOLOMON ESDRAS CHRIST									
A	J	E	N	A	M	S	E	C	
4000	3500	3000	2500	2000	1500	1000	500		



# NEW TESTAMENT.

YEARS OF PREPARATION AND HOLY CHILDHOOD.	YEARS OF PUBLIC LIFE.	WEEK OF THE PASSION.	PERIOD OF GLORIOUS LIFE.
<i>A.D. 1 to A.D. 30.</i>	<i>A.D. 30 to A.D. 33.</i>	<i>Palm Sunday to Holy Saturday</i>	<i>Easter to Pentecost.</i>
<b>PREPARATION.</b> Vision of Zachary. Place—Persons—Acts. <b>Annunciation.</b> Place—Persons—Words— Acts—Prayers. <b>Visitation.</b> Place—Persons—Words— Acts—Prayers. <b>Journey to Bethlehem.</b> Rejection.	<b>FIRST YEAR.</b> Mission of St. John the Baptist. Baptism of Jesus. Fast and Temptation. Testimony of St. John. Call of First Disciples. <b>Marriage of Cana.</b> <b>SECOND YEAR.</b> Sermon on the Mount. Call of Apostles—Beatitudes Sermon on Lake Tiberias. Jairus's Daughter. First Multiplication of Loaves. Peter Walks on the Sea. Blessed Sacrament Promised <b>THIRD YEAR.</b> Our Lord goes to Tyre. At Caesarea—Philippi— Peter's Confession. Transfiguration. Cure of Blind Man. Parable of Good Samaritan. " " Unforgiving Debtor. " " Lost Sheep. Jesus Blesses the Children.	<b>Palm Sunday.</b> Triumphal Entry of our Lord. <b>Wednesday.</b> Treason of Judas. <b>Holy Thursday.</b> Paschal Lamb. Institution of Bl. Sacrament Institution of Holy Orders. <b>Agony in Garden.</b> Betrayal. Jesus before Annas—Caia- phas—Peter's Denial. <b>Good Friday.</b> Before Sanhedrim—6 A. M. Jesus before Pilate. " " Herod. " " Pilate (second time.) The Scourging—Crowning with Thorns—Mockery— Choice of Barabbas—Con- demnation of our Lord. <b>Way of the Cross.</b> The Crucifixion—Death— Burial. <b>Holy Saturday.</b> Jesus, on earth, in Limbo.	<b>Easter Sunday.</b> Our Lord rises from the dead. <b>Apparitions :</b> To Blessed Mother (tradi- tion) ; Mary Magdalen ; Two Disciples ; Holy Women ; Apostles at Jerusalem. <b>Institution of Penance.</b> <b>Forty Days on Earth.</b> <b>Ascension Day.</b> Place—Persons—Time. Apostles return to Cenacle. <b>Retreat.</b> Persons—Place—Novena. Election of St. Matthias. <b>Pentecost.</b> Day—Place—Manner— Persons. Effects. <b>First Sermon.</b> Birth of the Church.

*In each Mystery review  
under heads: (a) time, (b)  
place, (c) persons, (d) acts,  
(e) words, (f) prayers, (g)  
feast, as suitable.*

*Detailed review as before.*

## SUGGESTIONS TO TEACHERS OF THE FOURTH GRADE.

**Prayers.**—During *First Term*, Review (with special attention to enunciation and meaning) the Sign of the Cross; “Our Father”; “Hail Mary”; Apostles’ Creed; Confiteor; “Glory be to the Father.”

Add: Morning Offering; Prayer to the Infant Jesus. (*Appendix*, p. 39.)

*Second Term.*—“Remember”; “O Queen of Heaven, rejoice,” etc.; “O Angel of God”; Acts of Faith, Hope, Charity and Contrition. “Grace.” “Come, O Holy Ghost,” etc. “Hail, holy Queen.”

**Aspirations.**—Those of preceding Grades.

Additional ones as indicated. (*Appendix*, p. 40.)

**Catechism.**—Plenary Council Catechism, No. 1. Reviews, oral and written.

*First Term.*—Add Altar Furniture as used for Mass; for Vespers; for Benediction. Seven Capital Sins; Four Last Things.

*Second Term.*—Seven Gifts of the Holy Ghost. Ceremonies of Confirmation.

September.—First week, Chapter 1.

“ Second “ “ 2.

“ Third “ “ 3.

“ Fourth “ “ 4. *Review.*

Keep always the same wording in *definitions*; but by review questions, put in other ways matter within the compass of the child’s understanding.

October.—Chapters 5 to 9 inclusive.

Review by pictures, letting the children, from the picture, tell in their own words what it means, etc.; again, only from memory and imagination.

November.—Chapters 10 to 14 inclusive.

December. “ 14 “ 17 “

January. “ 18 “ 20 “

Review all preceding lessons.

February.—Chapters 21 to 24 inclusive.

March. “ 25 “ 28 “

April. “ 29 “ 32 “

May. “ 33.

*Review of certain parts according to teacher’s judgment.*

**Bible History. Old Testament.**—All matter specified on *Tablets*, pp. 30–31. Have the children trace the route of the Exodus:—they should be able to locate Egypt; the Red Sea, Mount Sinai and the Sinaitic Peninsula; the Jordan and the Promised Land.

They should be able to draw and name the parts in diagram of Tabernacle:—compare with parts of our Church. Explain symbolism of the Ark; Manna; holocaust; bloody and unbloody sacrifices, referring to their fulfilment in the New Law.

**New Testament.**—By the use of sketch and wall maps of Palestine, by drawings and the use of sandboard, lead the children to localize the principal events of our Lord's life; pay especial attention to the moral lessons to be drawn from each.

**Instruction.**—Dwell particularly on the obligation of loving, obeying, respecting parents; helping, consoling, supporting them. Necessity of consulting them, deferring to their wishes.

Explain indulgences as attached to prayers, aspirations, and practices thus far taught. Show the love and mercy of God in making purgatory. Explain how we may lessen one's purgatory; inculcate charity to the poor souls.

Enter into details of assisting at Mass. It is advisable to have the children use, at your instruction, prayer-books with illustrations of the Mass. The use of them would so familiarize the children with the Holy Sacrifice that they would follow it intelligently. Explain that absence from an essential part of the Mass makes one's attendance void.

By daily practice, teach invocation of Saints. Give children an intelligent idea of the practice.

Review (as far as possible by external act) preparation for and thanksgiving after the Sacraments of Penance, Confirmation, Holy Eucharist.

The mnemonic rime—*Post Len.; Post Pen.; Post Crucem; Post Lucem*—will help the children to remember when the Ember Days occur.

POST LEN.—Wednesday, Friday, and Saturday after the beginning of Lent.

POST PEN.—Wednesday, Friday, and Saturday after the Feast of Pentecost.

POST CRUCEM.—Wednesday, Friday, and Saturday after the Feast of the Exaltation of the Holy Cross, September 14th.

POST LUCEM.—Wednesday, Friday, and Saturday after the Feast of St. Lucy, December 13th.

Teach the Stations by pictures; again, by asking oral description from memory, especially during Lent; in this way you may lead the children to a knowledge of mental prayer. Do the same with the Rosary in October. See that the children have a clear, vivid conception of these events,—be not content with their knowing: try to have the knowledge lead to love, gratitude, imitation.

The hourly prayer will afford an opportunity of inculcating purity of intention and the presence of God.

Make every effort to instil that "sweet courtesy of youth to age, than which there is no truer gr<sup>â</sup>ce." Our young people, as a rule, are lacking in reverence; pray that you may be enabled to impress your pupils with a sense of its graciousness, its nobility, its necessity. The school scene in "Luke Delmege," p. 482, will be a suggestion and an inspiration to yourself.

Little poems, such as "Somebody's Mother," "Who loved Best?" "What a Boy can do?" "Lenten Promises," "A Child's Thought of God," become very effective when introduced into the usual instruction. "The unexpected" puts

the child into a receptive frame of mind, and the rime and rhythm make the lesson more attractive.

**Stories.**—Saint John, the Beloved Disciple, rested on our Lord's breast at the Last Supper. Was given charge of our Blessed Mother. Often called "our Lord's brother," why?

St. Polycarp and St. Ignatius of Antioch as disciples of Apostles. The fidelity of the former; the desire of the latter to give his life for Christ.

The bravery of the Forty Martyrs of Sebaste.

Blessed Imelda who died of joy at her First Communion.

St. Thomas à Becket's loyalty; a martyr for what principle?

St. Lucy's wish to be all our Lord's—her mother's opposition; cure of her eyes, etc.

Illustrate moral and civic virtues by incidents from profane history, *i. e.*, in life of George Washington, Sir William Napier, General Gordon, General de Sonis, Barry, Ozanam, etc.

**Quotations.**—"O all ye works of the Lord, bless the Lord, praise and exalt Him above all forever."—Dan. 3 : 57.

"Labor as a good soldier of Christ Jesus."—II Tim. 2 : 3.

*Refer to grace of Confirmation : we must labor, labor is not easy. Show what a soldier's life is, what a soldier of Christ must work for.*

"In all thy works remember thy last end and thou shalt never sin."—Eccl. 7 : 40.

"Honor thy father and mother as the Lord thy God hath commanded thee."—Deut. 5 : 16.

"Now there stood by the cross of Jesus His Mother."—St. John 19 : 25.

"Woman, behold thy son; Behold thy Mother."—St. John 19 : 26, 27.

**Seat Work.**—(Suggestions.) Tablets drawn and filled with the proper events of Sacred History. Tablets for the Commandments. Heptagonal symbols, on which are to be inscribed the Gifts of the Holy Ghost, Sacraments, etc.

Drawings from models of altar, missal, cruets, banners, bells, and the like, as the teacher's zeal and ingenuity may devise.

#### FILLING UP OF ELLIPTICAL SENTENCES; (for instance) :

1. "On the altar, at Mass, there are —, —, —, and —."
 

"At Benediction, there are —, —, —, and there our Lord — —, and we — Him."
2. Tell something that happened on Mount S——; Mount T——; Mount O——.
3. Draw twelve stones, write on them the names of the twelve Apostles.
4. Write sentences, containing the names of certain Biblical persons, places, events.
5. Tell three incidents in the life of Saint John; Saint Peter; Saint Lucy; etc.
6. Give elliptical spelling lessons:—
 

J . r . . . l . m ;      C . n . ;      C . p . . r . . um ;      G . n . . a . . th.



7. Explain the quotations :
  - (a). "Labor as a good soldier of Christ Jesus."
  - (b). "Arise, and take the Child and His mother, and fly into Egypt."
8. Write from memory Father Tabb's poem on the Nativity.
9. Write the Apostles' Creed.
10. Under what article of the Apostles' Creed shall we place (a) the Annunciation; (b) the Scourging of our Lord at the Pillar; (c) Purgatory; (d) Confirmation; (e) Fast Days; (f) Confession; (g) Holy Communion.
11. At what part of the Mass do we kneel? Stand? When may we sit down?
12. What do you think of when you hear the names: Bethlehem; Hebron; Pontius Pilate; Judas; Herod; Thabor?

## BOOKS MOST USEFUL TO TEACHERS OF PRIMARY GRADES.

<i>How to Teach at Catechism</i> . . . . .	REV. FATHER FURNISS.
<i>Explanation of the Baltimore Catechism</i> . . . . .	REV. FATHER KINKEAD.
<i>A Companion to the Catechism</i> . . . . .	Published by M. H. GILL, Dublin.
<i>Catholic Teaching</i> . . . . .	WINEFRIDE WRAY.
<i>Life of Christ</i> . . . . .	MOTHER SALOME.
<i>Little Bible Stories</i> . . . . .	Published by BENZIGER BROTHERS
<i>First Steps to Heaven</i> . . . . .	REV. FATHER HOPFNER.
<i>Anecdotes and Examples illustrating the Catechism</i> . . . . .	SPIRAGO.
<i>A Method of Preparing Children for First Communion</i> . . . . .	WESTMINSTER SYNOD.
<i>Religious Training of Children</i> . . . . .	CARDINAL VAUGHAN.
<i>A Simple Confession Book</i> . . . . .	MOTHER LOYOLA.
<i>A Simple Communion Book</i> . . . . .	" "
<i>A Simple Confirmation Book</i> . . . . .	" "
<i>Child of God</i> . . . . .	" "
<i>Soldier of Christ</i> . . . . .	" "
<i>First Communion</i> . . . . .	" "
<i>Questions on First Communion</i> . . . . .	" "
<i>Kindergarten Stories and Morning Talks</i> . . . . .	SARA E. WILTSE.
<i>The Story in Early Education</i> . . . . .	" " "

**ALL THE SCHOOLS UNDER THE PATRONAGE OF THE  
HOLY FAMILY.**

- FIRST GRADE . . Special Patron—The Infant Jesus.  
SECOND GRADE . Special Patron—The Holy Angels Guardian.  
THIRD GRADE . . Special Patron—Holy Mary, Mother of God.  
FOURTH GRADE . Special Patron—St. Joseph, Educator of the Child Jesus.

**HYMNS IN HONOR OF THE HOLY PATRONS.**

- FIRST GRADE . . “ Infant Jesus ” . . . . “ Parochial Hymn Book,” p. 129, No. 108.  
SECOND GRADE . “ Dear Angel ” . . . . “ “ “ p. 251.  
THIRD GRADE . . “ Hail Mary ” . . . . “ “ “ p. 101.  
FOURTH GRADE . “ Dear Guardian of Mary ” “ “ “ p. 242.

## APPENDIX TO PART FIRST





## PRAYERS.

### FIRST TO FOURTH GRADE INCLUSIVE.

*First Grade.*—Sign of the Cross ; Our Father ; Hail Mary ; Apostles' Creed ; O Angel of God ; Blessing of the Hour.

*Second Grade.*—(Additional.) Confiteor ; Act of Contrition ; Glory be to the Father ; Angelus ; Grace before and after Meals.

*Third Grade.*—(Additional.) Acts of Faith, Hope, and Charity ; Morning Offering ; Prayer to the Holy Ghost.

*Fourth Grade.*—(Additional.) Regina ; Remember ; Hail, Holy Queen ; Prayer to the Infant Jesus.

### MORNING OFFERING.

O Lord, God Almighty, who hast brought us to the beginning of this day, let Thy power so defend us therein, that this day we fall into no sin, but that all our thoughts, words and works may always tend to what is just in Thy sight. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

### PRAYER TO THE INFANT JESUS.

O Jesus, sweetest Child, who didst live most holily in the blessed house of Nazareth, subject to Thy parents, spending Thy life in poverty and toil, and growing in wisdom, in age, and in grace, have mercy on us.

### PETITIONS TO THE HOLY GHOST.

O Spirit of Wisdom, preside over all my thoughts, words and actions,  
from this hour till the moment of my death.

Spirit of Understanding, enlighten and teach me.

Spirit of Counsel, direct my inexperience.

*Fourth Grade.* Spirit of Fortitude, strengthen my weakness.

Spirit of Knowledge, instruct my ignorance.

Spirit of Piety, make me fervent in good works.

Spirit of Fear, restrain me from all evil.

Spirit of Peace, give me Thy peace.

### A CONSECRATION TO THE SACRED HEART.

My loving Jesus, I, *N.N.*, give Thee my heart ; and I consecrate myself wholly to Thee out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness to grace, and with Thine aid I purpose never to sin again.—(*Ind.*, 100 days once a day.)

*Fourth Grade.*

## PRAYER TO THE ANGEL GUARDIAN.

O Angel of God, my guardian dear,  
 To whom His love commits me here,  
 Ever this day be at my side,  
 To light and guard, to rule and guide.

*Amen.*

## BLESSING OF THE HOUR.

V.—Let us remember the holy presence of God.

R.—Let us adore His Divine Majesty. (*Short pause.*)

The Hail Mary. Invocation of the Saint of the day. Blessed be the hour in which our Lord was born and crucified for us!

## ASPIRATIONS.

## FIRST GRADE.

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.—(*Ind.*, 300 days each time.)

## SECOND GRADE.

*Salutation:* Praised be Jesus and Mary,

Now and forever.—(*Ind.*, 50 days each time.)

O Mary, conceived without sin, pray for us who have recourse to thee.—(*Ind.*, 100 days once a day.)

## THIRD GRADE.

Jesus, meek and humble of heart, make my heart like unto Thine.—(*Ind.*, 300 days once a day.)

## FOURTH GRADE.

My Jesus, mercy!—(*Ind.*, 100 days each time.)

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

O Sweetest Heart of Jesus, I implore

That I may ever love Thee more and more.— (*Ind.*, 300 days each time.)

Sweet Heart of Jesus, be my love. “ 300 “ “ “

Sweet Heart of Mary, be my salvation. “ 300 “ “ “

St. Joseph, friend of the Sacred Heart, pray for us. “ 100 “ once a day.

## QUOTATIONS.

## FIRST GRADE.

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.

Thou shalt love thy neighbor as thyself.—St. Matt. 22 : 37, 39.

Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God.—St. Mark 10 : 14.

Hail, full of grace, the Lord is with thee : blessed art thou among women.—St. Luke 1 : 28.

And they came with haste ; and they found Mary and Joseph, and the Infant lying in the manger.—St. Luke 2 : 16.

## SECOND GRADE.

In the beginning God created heaven and earth.—Gen. 1 : 1.

He hath given His angels charge over thee.—St. Matt. 4 : 6.

And He went down with them, and came to Nazareth ; and was subject to them.—St. Luke 2 : 51.

## THIRD GRADE.

Arise, and take the Child and His Mother, and fly into Egypt.—St. Matt. 2 : 13.

And Jesus advanced in wisdom and age, and grace with God and men.—St. Luke 2 : 52.

And all that heard Him were astonished at His wisdom and His answers.—St. Luke 2 : 47.

Son, why hast Thou done so to us ? Behold Thy father and I have sought Thee sorrowing.—St. Luke 2 : 48.

## FOURTH GRADE.

O all ye works of the Lord, bless the Lord, praise and exalt Him above all forever.—Dan. 3 : 57.

Labor as a good soldier of Christ Jesus.—II Tim. 2 : 3.

In all thy works remember thy last end and thou shalt never sin.—Eccl. 7 : 40.

Honor thy father and thy mother, as the Lord thy God hath commanded thee.—Deut. 5 : 16.

Now there stood by the cross of Jesus His Mother.—St. John 19 : 25.

Woman, behold thy son. Behold thy mother.—St. John 19 : 26, 27.

## RECITATIONS.

## FIRST TO FOURTH GRADE INCLUSIVE.

## OUR HEAVENLY FATHER.

*First Grade.* My God ! how wonderful Thou art !  
 Thy Majesty, how bright !  
 How beautiful Thy mercy-seat  
 In depths of burning light !

*First Grade.* Yet I may love Thee, too, O Lord,  
 Almighty as Thou art,  
 For Thou hast stooped to ask of me  
 The love of my poor heart.

*Second Grade.* No earthly father loves like Thee,  
 No mother half so mild  
 Bears and forbears, as Thou hast done,  
 With me, Thy sinful child.

*Fourth Grade.* Only to sit and think of God,  
 Oh what a joy it is !  
 To think the thought, to breathe the Name,  
 Earth has no higher bliss !

FATHER FABER.

## BLESSED TRINITY.

*First Grade.* O Blessed Trinity !  
 Thy children dare to lift their hearts to Thee,  
 And bless Thy triple Majesty !  
 Holy Trinity !  
 Blessed Equal Three,  
 One God, we praise Thee.

## THE CHILD ON CALVARY.

*First Grade.* The Cross is tall,  
 And I too small  
 To reach His hand  
 Or touch His feet ;  
 But on the sand  
 His footprints I have found,  
 And it is sweet  
 To kiss the holy ground.

FATHER TABB.



## THE WONDERFUL WORLD.

*First Grade.* Great, wide, beautiful, wonderful world,  
With the wonderful water round you curled,  
And the wonderful grass upon your breast,—  
World, you are beautifully drest.

*Second Grade.* The wonderful air is over me,  
And the wonderful wind is shaking the tree ;  
It walks on the water, and whirls the mills,  
And talks to itself on the tops of the hills.

*Fourth Grade.* You friendly Earth, how far do you go,  
With the wheat fields that nod and the rivers that flow,  
With cities and gardens, and cliffs and isles,  
And people upon you for thousands of miles ?

*First Grade.* Ah, you are so great, and I am so small,  
I tremble to think of you, world, at all ;  
And yet when I said my prayers to-day,  
A whisper inside me seemed to say :  
You are more than the Earth, though you are such a dot ;  
*You can love and think, and the earth cannot.*

W. B. RANDS.

## DEAR LITTLE ONE, HOW SWEET THOU ART.

*First Grade.* Dear little One, how sweet Thou art,  
Thine eyes, how bright they shine !  
So bright, they almost seem to speak  
When Mary's look meets Thine !  
How faint and feeble is Thy cry,  
Like plaint of harmless dove,  
When Thou dost murmur in Thy sleep,  
Of sorrow and of love !

*Second Grade.* When Mary bids Thee sleep, Thou sleep'st,  
Thou wakest when she calls,  
Thou art content upon her lap,  
Or in the rugged stalls.  
Simplest of Babes ! with what a grace  
Thou dost Thy mother's will :  
Thine infant fashions well betray  
The Godhead's hidden skill.

*Fourth Grade.*

When Joseph takes Thee in his arms,  
 And smooths Thy little cheek,  
 Thou lookest up into his face  
 So helpless and so meek.  
 Yes, Thou art what Thou seem'st to be,  
 A thing of smiles and tears;  
 Yet Thou art God, and heaven and earth  
 Adore Thee with their fears.

FATHER FABER.

## DAYS OF CREATION.

*First to Fourth  
 Grades inclusive.*

First, light was made ; second, sky and sea ;  
 Dry land and plant life all ;  
 Fourth, sun and moon and stars of light ;  
 Fifth, fishes and the birds so bright ;  
 Sixth, beasts of earth and creeping things ;  
 Last, man, God into being brings.

## CONSECRATION TO MARY.

*Second Grade.*

Mother Mary ! at thine altar  
 We thy little children kneel ;  
 With a faith that cannot falter,  
 To thy goodness we appeal.  
 We are seeking for a mother  
 O'er the earth so waste and wide,  
 And from off His Cross our Brother  
 Points to Mary by His side.

Mother Mary ! to thy keeping  
 Soul and body we confide,  
 Toiling, resting, waking, sleeping,  
 To be ever at thy side ;  
 Cares that vex us, joys that please us,  
 Life and death we trust to thee ;  
 Thou must make them all for Jesus ;  
 And for all eternity !

FATHER FABER.

## THE CHILD AT NAZARETH. No. 1.

*Third Grade.*

Once, measuring His height, He stood  
Beneath a cypress-tree,  
And leaning back against the wood,  
Stretched wide His arms for me ;  
Whereat a brooding mother-dove  
Fled fluttering from her nest above.

FATHER TABB.

## HIDE-AND-SEEK.

*Third Grade.*

You hid your little self, dear Lord,  
As other children do ;  
But, oh, how great was their reward  
Who sought three days for you !

FATHER TABB.

## THE NATIVITY.

*Fourth Grade.*

Let my heart the cradle be  
Of Thy bleak Nativity !  
Tossed by wintry tempests wild  
If it rock Thee, holy Child,  
Then, as grows the outer din,  
Greater peace shall reign within.

FATHER TABB.

## MOTHER OF MERCY.

*Fourth Grade.*

Mother of Mercy, day by day  
My love of thee grows more and more ;  
Thy gifts are strewn upon my way,  
Like sands upon the great sea-shore.  
Though poverty and work and woe  
The masters of my life may be,  
When times are worst, who does not know  
Darkness is light, with love of thee ?  
But scornful men have coldly said  
Thy love was leading me from God ;  
And yet in this I did but tread  
The very path my Saviour trod.

They know but little of thy worth  
 Who speak these heartless words to me;  
 For what did Jesus love on earth  
 One half so tenderly as thee?

Get me the grace to love thee more;  
 Jesus will give if thou wilt plead;  
 And, Mother! when life's cares are o'er,  
 Oh, I shall love thee then indeed!

Jesus, when His three hours were run,  
 Bequeathed thee from the cross to me;  
 And oh! how can I love thy Son,  
 Sweet Mother, if I love not thee?

FATHER FABER.

#### CHILD AT NAZARETH. No. 2.

At evening he loved to walk  
 Among the shadowy hills, and talk of Bethlehem;  
 But if perchance there passed us by  
 The Paschal lambs, he'd look at them  
 In silence, long and tenderly;  
 And when again he'd try to speak,  
 I've seen the tears upon his cheek.

FATHER TABB.

*Fourth Grade.*

### HYMNS AND CHANTS.

#### FIRST TO FOURTH GRADE INCLUSIVE.

#### SIGN OF THE CROSS; "OUR FATHER," "HAIL MARY;" "CREED."

("Parochial Hymn Book," by Rev. A. Police, pp. 140-144.)

#### PRAYER OF INTENTION.

(Same book, p. 141.)

O my God, to Thee I offer  
 All that I shall do this day,  
 With what Jesus did to please Thee;  
 Thus will I each morning pray.

*First Grade.*



LEAGUE OFFERING.

(Father Furniss, "Companion to How to Teach Catechism," p. 4.)

*First Grade.*      My Jesus, I offer up to Thee,  
Through Mary's Immaculate Heart,  
My thoughts, words, sufferings, may each  
In Holy Mass find part.

ACT OF FAITH.

("Parochial Hymn Book," p. 121.)

*First Grade.*      My God | I believe in Thee | and all Thy Holy Church doth teach |  
because Thou hast said it | and Thy Word is true.

ACT OF HOPE.

*First Grade.*      My God | I hope in Thee | for grace and for glory | because of Thy  
promises | Thy mercy and Thy power.

ACT OF CHARITY.

*First Grade.*      My God | because Thou art so good | I love Thee with all my heart |  
and for Thy sake I love | my neighbor as myself.

ACT OF CONTRITION.

*Second Grade.*      O my God | I am very sorry | that I have sinned against Thee | be-  
cause Thou art so good | and I will not sin again.

INFANT JESUS.

(Same book, p. 129.)

*First Grade.*      Infant Jesus, meek and mild  
Look on me a little child ;  
Pity mine and pity me,  
Suffer me to come to Thee.  
  
Heart of Jesus, I adore Thee ;  
Heart of Mary, I implore thee ;  
Holy Joseph, pure and just,  
In your aid I put my trust.

## CHILD'S RULE OF LIFE.

(Air—"Christian Brothers' Hymn Book," p. 145.)

## I.

*First Grade.*

In the morning when I waken,  
With the Cross I sign myself,  
And say, "Jesus, Mary, Joseph,  
I give you my heart and life."  
Then when dressed I kneel devoutly  
And I say my morning prayers ;  
With the Cross I ask a blessing,  
Both before and after meals.

## 2.

*First Grade.*

When 'tis evening, kneeling humbly,  
My night prayers I say to God ;  
Then, my conscience I examine,  
And ask pardon for my sins.  
When in bed I think of Jesus,  
And my arms fold like a cross,  
And say : "Jesus, Mary, Joseph,  
I give you my heart and life."

## 3.

*Second Grade.*

With this prayer each work I'll offer :  
"Jesus, I do all for Thee ;"  
"Jesus, Mary, Joseph, help me !"  
In temptation my cry be.  
From occasions that are sinful  
And bad company I'll fly ;  
Than offend Thee mortally,  
Dearest Lord, I'd rather die.

## 4.

*Second Grade.*

Should I ever thus offend Thee,  
I will ask without delay  
Thy forgiveness ;—to confession  
If I can, I'll go straightway.  
In that Sacrament of Mercy,  
Dearest Lord, I'll humble be,  
Telling all without concealment  
To the priest as though to Thee.

5.

*Third Grade.*

Once a month, at least, for pardon  
Of my sins, though great or small,  
I will seek, that in confession  
Thy dear blood may cleanse them all.  
Then unto the Holy Table  
Where Thou giv'st Thy flesh and blood,  
I will go, with fervor, striving  
Preparation may be good.

6.

*Third Grade.*

Holy Mass I must devoutly  
Hear on Sundays, holydays ;  
And I should, at Catechism,  
Learn my God to know and praise.  
Vespers or sweet Benediction  
By my fault should ne'er be lost,  
Thinking what great grace is given  
By our God there in the Host.

7.

*Fourth Grade.*

Every day, if I am able,  
Glad I'll be the Mass to hear,  
And I'll not forget to visit  
Jesus' tabernacle dear ;  
Then, before our Mother's picture,  
For her blessing, I will pray ;  
For her sake I'll seek to crown her  
With the Rosary every day.

8.

*Fourth Grade.*

For God's sake my neighbor loving,  
" Golden Rule " I'll try to keep ;  
Parents, teachers, and superiors  
Love, obey, with reverence deep.  
Morning, noon, and night, I'll daily  
The sweet " Angelus " recite,  
And I'll often read in good books  
That to love of God excite.

## 9.

*Fourth Grade.*

Thus will I, with God's assistance,  
 Faithful keep this Rule of Life,  
 Till my God bids me come to Him  
 From this world of sin and strife.  
 With Last Sacraments then strengthened,  
 Humbly trusting, I'll depart,  
 Jesus' Sign upon my forehead,  
 Jesus' Name within my heart.

## THE GREAT TRUTHS.

("Parochial Hymn Book," p. 7.)

*First Grade.*

There is one true and only God,  
 Our Maker and our Lord;  
 And He created everything  
 By His almighty word.

## CHORUS.

*First Grade.*

All this—and all the Church doth teach,  
 My God, I do believe;  
 For Thou hast bid us hear the Church,  
 And Thou canst not deceive.

*Second Grade.*

But in this one and only God  
 There yet are Persons three;  
 The Father, Son, and Holy Ghost,—  
 One Blessed Trinity.

*Second Grade.*

The Second Person, God the Son,  
 Came down on earth to dwell;  
 Took flesh, and died upon the cross,  
 To save our souls from hell.

*Second Grade.*

The good with God in heaven above  
 Will ever happy be;  
 The wicked in the flames of hell  
 Will burn eternally.



CHILD'S MORNING HYMN.

(Same book, p. 128.)

- Second Grade.* Jesus, teach me how to pray,  
Send distractions far away,  
Suffer not my thoughts to stray,  
Sweet Holy Child.
- Second Grade.* Let me not be rude or wild,  
Make me humble, meek, and mild,  
Pure as angels undefiled,  
Sweet Holy Child.
- Third Grade.* When I work or when I play,  
Be Thou with me through the day,  
Teach me what to do and say,  
Sweet Holy Child.
- Third Grade.* Make me love Thy Mother blest,  
Safe beneath her care to rest,  
As a bird within its nest,  
Sweet Holy Child.
- Third Grade.* When the hour of death is nigh,  
May Mary, Joseph, standing by,  
Take me in their arms to die,  
Sweet Holy Child.
- Third Grade.* So through all eternity  
Will I bless their charity  
Who first led my steps to Thee,  
Sweet Holy Child.

HEART OF THE HOLY CHILD.

("Parochial Hymn Book," p. 129.)

- Second Grade.* Heart of the Holy Child,  
Hide me in Thee ;  
Purest and undefiled,  
Purify me ;  
Joy of my infant life,  
Far from evil passions rife,  
Troubling this world of strife,  
Keep me with Thee !

Sweet Child of Bethlehem,  
 Open Thine heart ;  
 Lessons from Nazareth  
 Deign to impart.  
 Mary and Joseph dear,  
 Let us be to Jesus near,  
 With you, we shall not fear  
 From Him to part.

HYMN OF CONSECRATION TO SAINT JOSEPH.

*Third and Fourth  
 Grades.*

Glorious Father, dear Saint Joseph,  
 Throng we round thy shrine to-day ;  
 For the sake of Jesus take us  
 'Neath thy guardianship for aye.  
 Once like us He called thee Father,  
 Teacher, helper, guard and guide ;  
 Once like us He sought for safety  
 At His Father Joseph's side.

CHORUS.

Then as round thy shrine we gather,  
 Consecrating every heart,  
 Take us for thy children, Father,  
 And thy blessing fond impart.

Herod sought the Child to slay Him,  
 But through thee He safety found ;  
 Still the demon seeks the children,  
 Thou wilt still His arts confound.  
 Keep us pure as thine own lily  
 In baptismal blood-bought grace ;  
 If we fall, dear Father, help us  
 By our tears sin to efface.

Take us, then, beloved Father,  
 Thine own children e'er to be ;  
 'Neath thy blessed eyes here daily  
 We will do our tasks for thee.  
 Lessons, prayer, or play we'll give thee,  
 Each in its allotted time,  
 "All for Jesus, Mary, Joseph !"  
 Make of each an act sublime !

WHAT LOVELY INFANT CAN THIS BE?

("Christian Brothers' Hymnal," p. 15.)

- |                      |  |
|----------------------|--|
| <i>First Voice.</i>  | What lovely Infant can this be,                  |
|                      | That in the little crib I see ?                  |
| <i>Second Voice.</i> | So sweetly on the straw It lies,                 |
|                      | It must have come from Paradise.                 |
| <i>First Voice.</i>  | Who is that Lady kneeling by,                    |
|                      | And gazing on so tenderly ?                      |
| <i>Second Voice.</i> | Oh, that is Mary ever blest,                     |
|                      | How full of joy her holy breast.                 |
| <i>First Voice.</i>  | What man is that who seems to smile,             |
|                      | And look so blissful all the while ?             |
| <i>Second Voice.</i> | 'Tis holy Joseph good and true ;                 |
|                      | The Infant makes him happy too.                  |
| <i>First Voice.</i>  | What makes the crib so bright and clear ;        |
|                      | What voices sing so sweetly here ?               |
| <i>Second Voice.</i> | Ah ! see behind the window-pane,                 |
|                      | The little angels looking in.                    |
| <i>First Voice.</i>  | Who are those people kneeling down, <sup>1</sup> |
|                      | With crooked sticks and hands so brown ?         |
| <i>Second Voice.</i> | The shepherds from the mountain top,             |
|                      | The little angels woke them up.                  |
| <i>First Voice.</i>  | The ox and ass how still and mild,               |
|                      | They stand beside the holy Child !               |
| <i>Second Voice.</i> | The little body underneath,                      |
|                      | They warm so kindly with their breath.           |
| <i>First Voice.</i>  | Hail, holy cave, tho' dark thou be,              |
|                      | The world is lighted up from thee ;              |
| <i>Second Voice.</i> | Hail, Holy Babe ! Creation stands,               |
|                      | And moves upon Thy little hands.                 |

### The Two Great Precepts of Charity.



Thou shalt love the Lord thy God with thy  
whole heart, with thy whole soul, with  
thy whole mind, and with . . . . thy whole strength ;



Thou shalt love thy neighbor as thy . . self.

### The Ten Commandments of God.



*First*, I am the Lord thy God, thou shalt not  
have strange gods . . . . . be - fore Me.

*Third*, Remember thou keep holy the . . . Sab - bath day.

*Fifth*, 'Thou shalt not kill; *Sixth*, 'Thou shalt  
not commit a . . . . . dul - ter - - y.

*Ninth*, Thou shalt not covet thy . . . . . neigh - bor's wife.



*Second*, Thou shalt not take the name of the  
Lord . . . . . thy God in vain.

*Fourth*, Honor thy father . . . . . and thy moth - er.

*Seventh*, Thou shalt not steal. *Eighth*, Thou  
shalt not bear false witness a - - - - gainst thy neigh - bor.

*Tenth*, Thou shalt not covet thy . . . . . neigh - bor's goods.



## The Precepts of the Church.



1. Mass hear on Sundays, holidays ;
2. At stated times, fast . . . . . and ab - - stain ;
5. Your dues to Church in justice pay,
6. And dare not marriage . . . . . sol - - em - - nize



3. Confess sins once a year at least ;
4. At Easter time do not remain . . . from Feast Di - - vine.
6. In times forbidden, or with those  
'Gainst whom the . . . . . Church's warn - ings rise.

## Seven Words of the Cross.



1. Father, forgive them for they know not . . what they do.
3. Woman, behold . . . . . thy son.
4. My God, my God, why hast thou for - - - sak - - en me.
7. Father, into . . . . . Thy hands



2. Amen, I say to thee, this day thou  
shalt be with me . . . . . in Par - - a - - dise.
3. Behold . . . . . thy moth - - - - er.
5. 6. I thirst. It is . . . . . con - - sum - - mat - ed.
7. I com - - - - - mend my spir - it.

## Days of Creation.



*First*, Light was made ;  
*Second*, Sky and Sea ; Dry land and plant life all ;  
*Sixth*, Beasts of earth and . . . creeping things ;



*Fourth*, Sun and moon and stars of light ;  
*Fifth*, Fishes . . . . . and the birds so bright ;  
*Last*, Man, God . . . . . in to be - ing brings.

## The Eight Beatitudes.



1. Blessed are the poor in spirit, for theirs  
 is the . . . . . king - dom of heaven.  
 3. Blessed are they that mourn, for they  
 shall be . . . . . com - fort - ed.  
 5. Blessed are the merciful, for they shall obtain  
 mer - - - - cy.  
 7. Blessed are the peacemakers, for they shall  
 be called the . . . . . chil - dren of God.



2. Blessed are the meek, for they shall  
 pos - sess the land.  
 4. Blessed are they that hunger and thirst  
 after justice, for . . . . . they shall be filled.  
 6. Blessed are the clean of heart, for . . . they shall see God.  
 8. Blessed are they that suffer perse-  
 cution for justice's sake, for theirs  
 is the . . . . . king - dom of heaven.

## EXAMINATION OF CONSCIENCE.

Recommend the children to ask themselves, when they say their morning prayers :  
 "What fault do I usually commit during the day ?"

Then to say, "Dear Mother Mary, help me for the love of Jesus to avoid it to-day," or the like prayer.

Instruct them how to make, at their night prayers, a daily examination of conscience, in some such way as the following :

*Thoughts.* "Have I willingly to-day had immodest, angry, disobedient thoughts ?"

*Words.* "Have I said anything that was wrong ?"

*Deeds.* "Have I done anything wrong ?"

*Omissions.* "Have I left undone anything I was obliged to do ?"

"Have I any reparation to make ?"

*Contrition. Resolution.*

For excellent forms of examination of conscience, suitable for children when preparing for confession, see Mother Loyola's "Forgive us our Trespases," pp. 29 and 33 ; or her "First Confession," p. 34 ; the Rev. Father Nash's book "Confession," p. 42 ; and in other books for children.

They should not be allowed to use the lengthy tables given in ordinary prayer-books ; endeavor, as soon as possible, by proper training, to make them independent of any printed form of examen.

## ON SAYING THE ROSARY.

To break the monotony as well as to teach agreeably the mysteries of the Rosary and the lessons attached to them, various methods are recommended. Among the best for children is singing or saying, in concert or individually, before each Mystery, the verses indicated below.<sup>1</sup> The Doxology also may be sung.

## THE JOYFUL MYSTERIES.

*The Annunciation.—Humility.*

Hail ! full of grace and purity,  
 Meek handmaid of the Lord,  
 Hail ! model of humility,  
 Chaste Mother of the Word.

*The Visitation.—Charity to our Neighbor.*

By that pure love which prompted thee  
 To seek thy cousin blest,  
 Pray that the fire of charity  
 May burn within our breast.

<sup>1</sup> From "Parochial Hymn-Book," p. 282.

*The Birth of our Lord.—Poverty.*

This blessing beg, O Virgin Queen,  
 From Jesus through His birth,  
 By holy poverty to wean  
 Our hearts from things of earth.

*The Presentation in the Temple.—Obedience.*

Most holy Virgin, Maiden mild,  
 Obtain for us, we pray,  
 To imitate thy Holy Child  
 By striving to obey.

*The Finding of our Lord.—Love of Him and of His Service.*

By thy dear Son, restored to thee,  
 This grace for us implore,  
 To serve our Lord more faithfully,  
 And love Him more and more.

*Concluding Stanza.*

Queen of the Holy Rosary,  
 With tender love look down,  
 And bless the hearts that offer thee  
 This chaplet for thy crown.

**THE SORROWFUL MYSTERIES.***The Prayer of our Lord.—Prayer.*

Lord, by Thy prayer in agony,  
 On Olivet alone,  
 Teach us to pray, resigned like Thee,  
 And say, "Thy will be done."

*The Scourging.—Mortification.*

Sweet Saviour, who didst bear for me  
 The scourges' pains intense,  
 Help me to fly all luxury,  
 And mortify each sense.

*The Crowning with Thorns.—Fortitude.*

By the sharp thorns so meekly borne,  
 And scoffs and buffets rude,  
 Teach us to bear all pain and scorn  
 With holy fortitude.

*The Carrying of the Cross.—Patience.*

Lord, by Thy Cross, Thy people spare,  
And on us pity take,  
Help us our daily cross to bear  
With patience for Thy sake.

*The Crucifixion.—Spirit of Self-sacrifice.*

O Jesus, Victim for man's fall,  
Lamb slain on Calvary,  
Accept henceforth our lives, our all,  
In sacrifice to Thee.

*Concluding Stanza as in the preceding.*

#### THE GLORIOUS MYSTERIES.

*The Resurrection.—Faith.*

All hail, great Conqueror, to Thee,  
Arisen from the dead ;  
Grant us the light of faith, that we  
May in Thy footsteps tread.

*The Ascension.—Hope.*

To heaven Thou dost ascend again,  
Sweet Saviour of our race,  
With hope our fainting hearts sustain,  
To see in heaven Thy face.

*The Descent of the Holy Ghost.—Zeal for Souls.*

O Holy Ghost, who didst descend  
In cloven tongues of fire,  
Our souls, which all too earthward tend,  
With burning zeal inspire.

*The Assumption.—Devotion to our Lady.*

Mother of God, enthroned above,  
Beseech thy Son anew  
To fill our hearts with childlike love  
For thee, our Mother too.

*The Coronation of our Lady.—Perseverance.*

All gracious Queen of Angels, deign  
Our last request to hear,  
For us this crowning gift obtain,  
In grace to persevere.

*Concluding Stanza as in the preceding.*



### THE LITURGICAL YEAR.

To lead the children to deeper and more effective interest in the spirit of the Church, let us profit by the various seasons of the Liturgical Year.

From the First Sunday of Advent let us speak of the Infant Jesus, of His goodness, His love for us. As Christmas draws near we will urge the children to recognize His loveliness, the charms, the virtues of His Infancy ; His tenderness for them.

In the second part of January, we will teach them to appreciate the sweetness, the delights of the Holy Name of Jesus.

The remembrance of the Mother will always accompany that of the Son during this season, particularly as the feast of the Purification draws nigh, and it is to the Divine Child with His Mother we offer all our actions and occupations during it.

Then comes Lent with its detailed study, its compassionate remembrance of the Passion of our Saviour, devotion to His Sacred Wounds, to the Way of the Cross, and the beginning of a more tender love of His Sacred Heart.

The month of March, which always comes at this season, naturally offers us another occasion of thinking of Jesus while having recourse to His Foster-Father, Saint Joseph. At this time we dwell particularly on three principal points :

1. the obedience, chastity, devotedness of Saint Joseph ;
2. his intimate relations with Jesus and Mary ;
3. his blessed death in the arms of our Lord and His holy Mother.

Paschal time comes with the thought of our dear Lord's glory and triumph ; the Ascension brings the remembrance and desire of heaven ; Pentecost, with its eight days' preparation and its octave, excites us to devotion to the Holy Ghost, and to prayer for His gifts, to preparation for an approaching reception of the Sacrament of Confirmation, or a pious, grateful remembrance of the Sacrament received. Seven short prayers for the Gifts of the Holy Ghost, given on page 39 of this *Appendix*, will help the children to prepare for Confirmation, and they should be encouraged to say them often, especially on Sunday, to renew within themselves the sevenfold grace of the Holy Spirit.

Pentecost is also the period in which we should recommend to the children a very important prayer,—to ask for light and guidance regarding their future and the choice of a vocation.

About this time comes May, the beautiful month entirely devoted to our Blessed Lady.

The ordinary time of the year, from Trinity to Advent, will be consecrated to the worship of Jesus, our Model, particularly in those virtues in which we are wanting, and as the Enemy of those defects which we are given to.

To avoid the monotony which a continuity in the same devotion would be likely to produce, we should profit by every opportunity for introducing a little variety.

Thus, Corpus Christi and its octave present an occasion of inspiring the children with a great love of Holy Communion, and for acquiring the habit of frequent spiritual Communion.

The month of June will sum up the lessons of Lent by inculcating a profound, solid devotion to the Sacred Heart.

July will inspire us with sentiments of lively gratitude for our Divine Redeemer who shed His Precious Blood for us.

The month of August will confirm the impressions received during May, and will deepen our tender devotion to our Mother, the Queen of Heaven. It will renew in us that desire of our heavenly country which the feast of the Ascension should have inspired us with, and which will become even more ardent toward the feast of All Saints.

In September, we should show particular devotion to the Seven Dolors of our Lady and be kept in constant remembrance of her, because of the feasts of her Nativity and Holy Name.

Toward the end of September and the beginning of October, we will renew our devotion to the Holy Angels. This will be an opportune time for confirming ourselves in the good habit of daily saluting our dear Angel Guardian.

October is the month of the Rosary ; then comes greater love for the Beads, consequently, a pious review of the mysteries of the Divine Infancy, the Passion, and Glorious Life of our Redeemer, in which both heart and memory will share.

Finally, we enter on November, which again brings our thoughts to our heavenly home, to devotion to our holy patrons, and to pious and efficacious remembrance of the souls of the departed.

This liturgical year, with its simple devotions, thus happily furnishes us with most efficacious means and occasions best calculated to form our pupils to true piety. Nothing is here wanting, nothing omitted ; we have everything at hand for subjects of instruction and practices that will be most effective in urging those young souls on in the pleasant paths of the love of God.—From *La Direction des Enfants*, by l'Abbé Simon.

APPLIANCES FOR OBJECTIVE TEACHING OF CHRISTIAN DOCTRINE.

1.—For teaching the different parts and ceremonies of the Mass, pictures such as are given in children’s Prayer Books, will be very helpful. They may be made into charts or mounted separately, and used in the Lower Grades for teaching the four principal parts of the Mass; in the Upper Grades, for all the parts.

2.—**A Christmas Crib** (even though but of paper). The different figures should be distinct, so as to admit of their being arranged by teacher or children according to the different stages of the mystery.

3.—**Charts of the Vestments** used in the different Offices of the Church. These can be made by cutting the pictures out of catalogues of Church Furniture, and mounting them either on cards or on charts of manilla paper. If used in this latter form, avoid putting too many objects on one chart, lest the children get but an indistinct conception of any.

4.—**Bible Object Lesson Charts.** (Bancroft, San Francisco.) These are very useful and interesting, as they give specimens of coins, weights, measures and other articles mentioned in the Scripture. They have the additional merit of being reasonable in price.

5.—**Charts of Christian Doctrine.** (Published by Maison de Bonne Presse, Paris.) A series of pictures illustrative of the Catechism and of events of Sacred History. (*Very helpful, although the text is in French.*)

6.—**Bilder-Bibel.** (J. Heineman.) Forty colored illustrations of the Old and the New Testament. (Herder, St. Louis.)

7.—**The Bible Panorama.** A series of revolving transparent pictures illustrating vestments, sacred vessels, etc., mentioned in the Scripture. \$1. David C. Cook & Co., Chicago and New York.

8.—**Pictures of our Lord’s Life**; of Sacred Events; of the Saints, etc. The Perry, the Brown, the Woodbury, the Wilde, and the Cosmos pictures are well known, and so low in price as to be available to every one. *The Vienna and Düsseldorf collections are of a better kind, but proportionately more expensive.* Among these pictures one can find representations of nearly every event of both Old and New Testaments, but it is much to be wished that some of our Catholic publishers would give us a series fuller and more capable of meeting the catechist’s needs.

The Life of Christ in fifty colored pictures (with explanatory text)	10 cts.
The Stations . . . . .	“ “ “ 10 “
The Rosary . . . . .	“ “ “ 10 “

The last three, though quite small, can be used successfully in a variety of ways.

9.—**Maps of Palestine**; of the Old Testament World; of places mentioned in the writings of the Apostles; Maps of Ecclesiastical Provinces, of Dioceses, and the like, are indispensable.

Maps in outline may be made by the teacher on the hectograph, or any form of duplicator. They should be used in localizing persons and events, such as is usually

done in the study of profane history, but all too seldom in that of Christian Doctrine and Sacred History.

10.—**Model of the Temple** in the Time of Christ. An invaluable adjunct in the study of events relating to the Temple. (Charles A. Butler, New York.)

11.—**Boxes of Building Blocks**, such as are used in the Kindergarten.

**Sunday-School Men**, *i. e.*, mounted sticks. (Milton Bradley & Co.)

Both of the above are great helps in teaching location, direction, position of individuals, etc. Only those who have seen them properly used can understand how valuable they are as a teaching aid. By gluing kindergarten sticks into small button moulds, any one can make her own.

12.—**The Sand or Moulding Board**. This appliance, so much in evidence in modern methods of secular instruction, can be used very effectively in teaching events of the Creation, and other important points, both in the Old and the New Testament.

Its uses are almost limitless; its educative power of great value. A few twigs, flowers, animals, birds, fishes, stones, etc., are desirable adjuncts.

If wooden boards be not obtainable (on account of the expense, or for other reasons), a cheap and excellent substitute is a tin pan, twenty-seven inches by nineteen, with a raised edge of an inch; paint it light blue or green, first as a preservative of the metal, and secondly to represent the water. Iron-moulder's sand is the best for the work; it is well to keep it in a fibre bucket, as wooden ones shrink when the sand is dry.

13.—**Toy Altar Furniture**.

14.—**Miniature Reproductions of the Priestly Vestments**. If, in conjunction with these, a small lay figure be used, the putting on and taking off of the articles will be an object lesson worth many hours of verbal liturgical study.

15.—**The Blackboard**. Its use as a teaching adjunct need not be emphasized: but to secure the best results the teacher should be "a chalk-talker." If she fear to draw lest her pictures be not artistic, she will lose the immense advantages that accrue from even the rudest attempts to make visible the ideas she wishes to convey.

As Professor Kenyon well says: "The first requisite is not graphic skill, but merely the *habit* of making marks on the board *while one talks*." "Chalk-talk is not exclusively for those who draw well, but for every teacher who has courage enough or ambition enough to make a chalk-mark on the blackboard."

16.—**Home-Made Picture Charts**. These can be of various kinds. For Primary Grades, it is well to make a series of charts of manilla paper, with brass eyelets. In the centre of the sheet, paste one picture of the series needed, let us say the Annunciation. Then above or below this, print the explanatory text:<sup>1</sup>

"Hail, full of grace, the Lord is with thee!" and so of the rest of the series. If these be fastened on a key-ring, they can be easily turned over as needed.

Pictures of the Apostles, Evangelists, and other Saints can be cut from publishers' catalogues and used in the same way. A wealth of illustrative material is at our hand, did we but know how to use it.

<sup>1</sup> Rubber Printing Type can be purchased at a trifling cost.



In these improvised charts, however, on account of their permanent nature, the same latitude cannot be allowed as in blackboard sketches. The writing, printing, and drawing on the charts should be excellent of its kind, and artistic though simple in style, to serve, as they undoubtedly will, as models for the pupils' imitation.

17.—**Interleaved Catechism.** This is a simple yet effective help. The ordinary catechism is taken apart, the questions numbered (if not already so); pages of blank paper are interleaved and paged so as to agree with the number of the page or question; holes are made in all and they are inserted between cardboard covers, either with the McGill fasteners or a string. Leaves can thus be removed or added at will. An index should be included.

On these blank pages the teacher can note briefly, references, anecdotes, illustrations, drawings, that bear upon the matter, numbering them so as to make them readily available.

As an illustration, we give here one page from a Catechism thus arranged: the book-page is 9; on the blank leaf opposite is marked:—

PAGE 9<sup>a</sup>.

*Questions 32, 33, 34. Bible References: Gen. 1; II Mach. 7.*

*Illustrate Days of Creation. Explain terms "creatures;" use and abuse of them; all creatures cry out "love God." They reach God only through us,—how?*

*Qu. 32.—"All things," i. e., devils included: not sin.*

*Qu. 33.—Draw here moral lessons:—Order, omnipotence, providence of God. His special love of man; of me; my return to Him. Show the goods I have were made for me, not for Adam ages ago. Adam's priesthood is mine; how do I exercise it?*

*Qu. 35.—Angels, good, bad.*

*Deliverance of Lot. Jacob's Ladder, Gen. 26,—explanation, drawing. Stories of Tobias;—Jacob's blessing, Gen. 40: 16; Our Lord's words, Matt. 17.*

*Qu. 36.—Bad angels:—Job; Tobias; Jesus is tempted.*

*Gabriel, Raphael, Michael; Archangels; messengers. Nine choirs; three hierarchies.*

*Stories.—St. Frances of Rome and her Guardian Angel; Mary Ward and the angels. Others in the "Catechist," page 451.*

The next interleaved page is marked 9b: on it are the names of the different angelic choirs; their offices; symbols; other Scripture references; notes also of books and pictures that have a bearing on the subject.

The above may, perhaps, give an idea of how "interleaving" will be useful: it is unnecessary to quote more. Whoever tries it will learn its value, and be convinced of its utility.



## OBJECTIVE LESSONS.

Of course, in advocating the use of objects, we do not forget that the teacher is the informing element, the guiding spirit, and that what proves a success in the hands of one, may be a flat failure with another. But she who is animated with the spirit of her high calling will know how to employ these adjuncts intelligently and reverentially; the children will follow her lead, and personify the simplest and commonest material in ways that would not seem possible had not experience shown the results. It has been well said, "every lawful thing may be made a step in the great stairway that leads to God."

For instance, let the teacher build a sand hill, place on one end of the crest a few blocks to represent the city of Bethlehem, and hollow out a cave; at the foot of the hill on the farther side set a few sheep; let mounted sticks stand for shepherds, if there be at hand nothing better. Now tell over the marvellous story: "There were shepherds abiding in the field, keeping watch over their flocks by night." Thus the *first* scene of the ineffable mystery is made visible to the children. "And behold" (here she introduces the figure of an angel) "an angel of the Lord," etc.

*Teacher continues:* Then the shepherds said one to another: "Let us go over to Bethlehem," etc.

Suiting the action to the word, she moves the figures (always by the base) on the way to the Cave. The interest of the children is so aroused that time and distance seem to be annihilated; they do not merely listen to the story, they live over the mystery.

The miniature stable now becomes the scene; the shepherds enter; the children are led to tell *why* they come, why bring lambs with them, etc., until finally the lesson is brought home that they, too, should offer at the Crib their little sacrifices, such as arise from the performance of the simple duties of their daily home life.

And not the Nativity alone but many external events of our Lord's life may thus be made so vivid as to become to the children a reality, a something in which they still have part, giving them a sense of personal contact with our Lord, and winning them to personal love of Him.

If to some persons this seem puerile, we can only say, "Try the plan,"—we dare add "and be convinced." One who has seen (as sometimes have been seen at such lessons) tears in the eyes of children, aye, and of grown people, as "scenes divine" were thus reënacted, with the simplest objects idealized, could never again be content with the "word-method" of teaching Christian Doctrine.

Two abuses, however, must be guarded against when we employ material illustration: first, the use of unsuitable objects; for instance, while a statuette may fitly be used to represent sacred personages, any dressed figure would be rather a drawback.

A "cross" answers admirably in localizing the sublime tragedy of Calvary; a crucifix does not. The teacher's reverential manner, even in the handling of the material, must help the children to idealize it; her own sense of the fitness of things will tell her

what events may be thus visualized, and what must be left to word-description and the child's imagination.

Secondly, objective teaching often leads to loss of time ; the figures, etc., are to be used only as a means to a direct end ; that once attained, the concrete illustrations may, nay, often *should* be dispensed with, and the children led to reveal, by drawings or by word-description, the mental concepts they have formed. If faulty, they can then be rectified by further use of pictures or objective material, until they "see" in the sense which Ruskin attaches to the act when he says : "to see clearly is poetry, prophecy, religion, all in one."





## PART SECOND

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ELEMENTARY GRADES, V—VIII





## FIFTH GRADE.

Special Patron—(Boys) St. Aloysius.  
(Girls) St. Agnes.

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**Prayers.**—Oral and written review of prayers of preceding Grades.

Additional : Prayer to Jesus Crucified.

Memorare of Saint Joseph.

Prayer to Patron Saint. (*Appendix*, p. 121.)

**Aspirations.**—Those of preceding Grades.

Additional : "Sweetest Jesus, be not my Judge," etc. (*Appendix*, p. 123.)

"Jesus, my God, I love Thee," etc. ( " p. 123.)

"O God, be merciful to me a sinner!" ( " p. 123.)

"Blessed be the holy," etc. ( " p. 123.)

**Catechism.**—Plenary Council, No. 2.

Gifts and Fruits of the Holy Ghost. Names and symbols of the Apostles and Evangelists.

Liturgy : The altar and its furniture ; sacred vessels and vestments for Mass, Vespers, Benediction.

Feasts of the year, principally those from Advent to Lent.

**Bible History.**—In this Grade, pupils begin to use a text-book.

*Old Testament.*—From the Creation of the World to Division of the Kingdom of Israel. (*Tablets*, p. 71-73.)

*New Testament.*—"Life of our Lord." (*Tablets*, p. 74-78.)

Geography of the Bible.—Sketch-map of Biblical World. Location of events in each epoch as studied. (*Suggestions*, p. 80.)

Sketch-map of Holy Land. Location of events in our Lord's Life. (*See* p. 87.)

The Bible :—Its parts ; how many books in each ? Writer of Pentateuch ? Of Psalms ? Of Gospels ? Meaning of :—Bible, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Gospel.

**Instruction.**—A regular course on the Commandments of God. "Easter Duty,"—time, necessity, penalty. Duties of children to parents,—in youth, in maturity. Utility and advisability of spiritual reading. Necessity of hearing sermons and instructions.

The Sacrament of Penance, its parts. Contrition, perfect and imperfect. Preparation for and thanksgiving after Holy Communion. Days of fasting and abstinence.

**Practices.**—External acts in assisting at Low Mass ; at High Mass ; genuflections, simple and profound. Spiritual Communion. Daily general examination of conscience.

How to say the "Our Father," "Hail Mary," Creed ; Acts of Faith, Hope, and Charity, according to the Ignatian "Third Method of Prayer."

Scapular of Mount Carmel. Manner of reciting the Rosary.

**Stories.**—Of St. Aloysius ; St. Agnes ; St. Stanislaus ; St. Elizabeth of Hungary ; St. Teresa ; St. Maurice ; the Thundering Legion ; St. Perpetua ; St. Patrick ; St. Bridget ; St. Columba ; St. George ; of National Patrons.

Also incidents from daily life ; from lives of great men and women, and from Church History, that will inculcate lessons of moral and civic virtue, loyalty to Church, State, family, parish, etc.

Story of the Labarum ; of the Finding of the Cross by St. Helena. Destruction of the Temple of Jerusalem by Julian the Apostate. St. Bede and the Holy Scripture.

**Hymns.**—Those of preceding Grades.

"Faith of our Fathers," etc.

"In this Sacrament, sweet Jesus," etc.

"Sweet Saviour, bless us."

"O Lord, I am not worthy," etc.

Seven Words on the Cross.

Hymn to St. Aloysius.

Hymn to St. Agnes.

Hymns proper to ecclesiastical seasons.

**Quotations.**—(*From Scripture.*)

"The fear of the Lord is the beginning," etc. (*Appendix*, p. 124.)

"Take up My yoke," etc. ( " p. 124.)

"But Jesus held His peace," etc. ( " p. 124.)

"But He was wounded," etc. ( " p. 124.)

"And bearing His own cross," etc. ( " p. 124.)

"I am the Resurrection," etc. ( " p. 124.)

"Going, therefore, teach ye," etc. ( " p. 124.)

(*From the "Imitation."*) ( " p. 124.)

**Recitations.**—"A Desire." (*Appendix*, p. 127.)

"Each Moment Holy Is." ( " p. 129.)

Holy Land. ( " p. 129.)

The Christmas Babe. ( " p. 130.)

The Sign of the Cross. ( " p. 129.)

"In Rosary Month." ( " p. 130.)

Good Friday. ( " p. 131.)

A True Lent. ( " p. 132.)

"Two Went up to the Temple to Pray." ( " p. 129.)

Holy Family. ( " p. 132.)

# ADAM TO ABRAHAM.

PART I.

FIRST EPOCH.

PART II.

A.

J.

E.

N.

A.

4000 B.C.

3500 B.C.

3000 B.C.

2500 B.C.

2000 B.C.

## Creation.

First Day: { (a) Light. { Creation. Office.  
State.  
Fall.  
(b) Angels { Leaders.  
Punishment. Reward.  
Creation of Hell.

Second Day: Firmament. Land and water in mass.

Third Day: Vegetation and dry land. Waters form sea.

Fourth Day: Sun, planets, stars.

Fifth Day: Fishes, birds.

Sixth Day: Beasts, creeping things. Man.

Seventh Day: Sabbath.

*Lessons.*

## Adam and Eve.

Creation: (a) Adam, (b) Eve.

Paradise. Geographical location. (?)

Tree of Life and of Knowledge. Temptation.

Fall of Eve; of Adam.

Consequences: spiritual, temporal.

Promise of Redeemer.

Their after-life. Sacrifice necessary.

*Lessons.*

## Cain and Abel.

Sacrifices.

Sin:—jealousy, murder.

Punishment.

Children.

*Lessons.*

## Seth.

Children.

Intermarriage.

Consequences.

*Lessons.*

## Ante-Diluvian.

State of the World.

Noah and his Sons.

Ark { dimensions, description.  
dwellers.  
animals:—clean, unclean.

## Deluge.

Time. Effects. Events during it; at its close.

Ararat.

*Lessons.*

## Post-Diluvian.

Noah's Sacrifice.

God's covenant. Rainbow.

Blesses Noah and his Sons.

Cham's Sin { occasion.  
punishment.

*Lessons.*

## Babel.

Place. Persons. Cause. Sin. Punishment.

Result { as to language.  
as to dispersion of races.

## Semitic Race.

### Thare.

Dwelling-place.

Cause of migration.

Sons:—Nachor, Aran, Abram.

Death at Haran.

## ABRAHAM TO MOSES.

### SECOND EPOCH.

A.

M.

2000 B.C.

to

1500 B.C.

#### **Abraham.** (At Haran.)

Vocation. Sarah, Lot.

##### **JOURNEYS:**

To Canaan: Sichem. Bethel. Altars. Promises.

To Egypt and return to Bethel. Separation from Lot.

To Hebron (Mambre). Capture of Lot. Pursuit.

To Dan. Victory. Melchisedech; tithes: Covenant with God. Promise of Isaac. Circumcision. Agar and Ishmael. Destruction of Sodom and Gomorrha.

To Beersheba. Birth of Isaac.

To Moriah. Sacrifice of Isaac.

To Hebron. Cave of Macpelah.

His Character.

#### **Isaac.**

Childhood.

Sacrifice.

Marriage.

Sons.

#### **Esau and Jacob.**

Sale of birthright.

Paternal blessing of Jacob.

Esau's anger.

Consequences.

#### **Jacob.**

##### **JOURNEYS:**

To Haran. Vision at Bethel. God's promise renewed; sets up altar.

At Haran: Choice of Rachel. Marriage of Lea and Rachel. Years of service.

Return to Canaan. Wrestles with an angel. Is called "Israel." Meets Esau.

Sichem. Well; altar.

Bethel. Worship.

Ephrata. Rebecca dies.

Hebron. Death. Burial. His twelve sons. His favorite.

#### **Joseph.**

As CHILD:—relations with his father; his brothers; his dreams. His brothers' actions.

As SLAVE:—Potiphar's house; temptation; imprisonment.

As PRISONER:—Dreams. Butler's; Baker's; Pharaoh's; interpretation.

As PRINCE:—Famine. His brothers' first visit. Their second visit.

Joseph reveals himself:—the reconciliation.

Jacob and his family remove to Egypt.

Jacob's choice of Ephraim and Manasses: his death. Joseph's death.

#### **Oppression of the Israelites.**

#### **Job.**

His afflictions. Reward. Death.



## MOSES TO SOLOMON.

### THIRD EPOCH.

M.

S.

1500 B.C.

to

1000 B.C.

#### MOSES.

##### **First Forty Years.** (Egypt.)

Birth, parentage, childhood, choice, flight,

##### **Second Forty Years.** (Madian and Egypt.)

Marriage; occupation. The burning bush.  
Mission to Pharaoh. Aaron.

##### **Third Forty Years.** Before Pharaoh; the plagues; Paschal Lamb.

Exodus: The Red Sea. Mara. The Manna, Quails, Water; Rephidim.

##### **Mount Sinai.**

Commandments. Golden Calf. Tabernacle. Vestments. Laws and government established. Sacrifices. Religious Feasts. Sacred Ministers.

##### **Spies.**

Their journey; return; story; effects. Punishment: of spies; of people.

##### **Wanderings in the Desert.**

Chief events: Core, Dathan, Abiron; Aaron's Rod. Sin of Moses and Aaron. Aaron dies. Brazen Serpent. Balaam. Death of Moses.

#### JOSUE.

Entrance into Promised Land.

Crossing the Jordan; the stones; fall of Jericho.

Hai; defeat; victory.

Conquest and division of land.

Assembly at Sichem.

Death of Josue.

#### THE JUDGES. (15.)

Othoniel (the first).

Deborah and Barac. Conquest of Sisara.

Gideon: Story of the fleece.

Battle with the Midianites; the conquest.

Jephthe and his Daughter.

Ruth and Noemi.

**Samson.** His birth and parentage. Chief exploits. Dalila. His fall. His death.

**Heli.** His sons' sin. His fault. Punishment. Capture of Ark.

**Samuel.** (Last of the Judges.) His childhood. The Voice of the Lord. The Israelites ask for a king. (Cause.) End of Theocracy.

#### THE KINGDOM OF ISRAEL.

##### **Saul.**

Circumstances of his choice. His fall. Punishment. Death.

**David.** (*The man according to God's own heart.*)

Youth: his choice and consecration by Samuel.

In Saul's Court: Combat with Goliath; friendship with Jonathan. Saul's hatred.

As King.

Tabernacle built; Ark removed thither.

David as Prophet; Psalmist; Sinner; Penitent.

Absalom. His treachery; revolt; death.

David and the Temple.

Advice to Solomon.

##### **Solomon.**

Vision; prayer, result.

Wisdom: evidences.

Temple: building, consecration.

Magnificence of his reign.

Queen of Sheba.

His writings. His fall.

His death.

##### **Roboam.**

Condition of the people; cause. Petition.

Advisers. Reply. Result.

YEARS  
OF PREPARATION,  
HOLY CHILDHOOD AND HIDDEN LIFE.

*A.D. 1*

*to*

*A.D. 30.*

**Vision of Zachary.<sup>1</sup>**

(*a*) Place. (*b*) Persons. (*c*) Words. (*d*) Acts. (*e*) *Lessons*.

**Espousals of the Blessed Virgin Mary and St. Joseph.**

**Annunciation.**

(*a*) Time. (*b*) Place. (*c*) Persons. (*d*) Words. (*e*) Acts. (*f*) Prayers. (*g*) Feast. (*h*) *Lessons*.

**Visitation.**

(*a*) Time. (*b*) Place. (*c*) Route (?). (*d*) Persons. (*e*) Words: *Magnificat*. (*f*) Acts. (*g*) Feast. (*h*) *Lessons*.

**Birth of St. John the Baptist.**

(*a*) Time. (*b*) Place. (*c*) Canticle: *Benedictus*. (*d*) St. John's Childhood. (*e*) Feast.

**Journey to Bethlehem.**

(*a*) Cause. (*b*) Prophecy. (*c*) Route (?). (*d*) Rejection. (*e*) *Lessons*.

**THE HOLY CHILDHOOD.**

**Birth of our Lord.**

(*a*) Time. (*b*) Place. (*c*) Persons. (*d*) Words. (*e*) Acts. (*f*) Feast. (*g*) *Lessons*.

**Adoration of the Shepherds.**

(*a*) Place. (*b*) Vision. (*c*) Words: Chant. (*d*) Scenes: At the fold; in the cave.

**Circumcision.**

(*a*) Feast. (*b*) Place (?). (*c*) Persons. (*d*) Acts. (*e*) Name of Jesus.

<sup>1</sup> In these *Tablets* the chronology of "Life of Christ," by the Rev. Fr. Maas, S.J., has been followed.

**Presentation and Purification.**

(*a*) Time. (*b*) Place. (*c*) Persons. (*d*) Acts. (*e*) Words. (*f*) Canticle. (*g*) Feast. (*h*) *Lessons*.

**Adoration of Magi.**

(*a*) Time. (*b*) Place. (*c*) Route (?). (*d*) Persons. (*e*) Events: 1st, at Jerusalem, 2d, at Bethlehem. (*f*) Gifts. (*g*) Return. (*h*) Feast. (*i*) *Lessons*.

**Flight into Egypt.**

(*a*) Time (?). (*b*) Cause. (*c*) Persons. (*d*) Route (?). (*e*) *Lessons*.

**Massacre of Holy Innocents.**

(*a*) Time. (*b*) Place. (*c*) Cause. (*d*) Persons. (*e*) Feast.

**Return from Egypt.**

(*a*) Time (?). (*b*) Visions of St. Joseph; in Egypt; on the way.

**THE HIDDEN LIFE.**

**Our Lord's Boyhood at Nazareth. (7 A. D. to 12 A. D. ?)**

(*a*) Daily humble home duties. (*b*) *Lessons*.

**Visit to Temple.**

(*a*) Occupation. (*b*) Finding. (*c*) Return. (*d*) *Lessons*.

**Later Years at Nazareth. (12 A. D. to 30 A. D.)**

(*a*) Apprentice. (*b*) Home duties. (*c*) Later support of family. (*d*) *Lessons*.

**Death of St. Joseph.**

*Lessons*.

**Manhood of our Lord.**

Leaving His Mother, *Lessons*.

# BEGINNING AND FIRST YEAR OF THE SACRED MINISTRY.

*A.D. 30                      to                      Pasch A.D. 30                      to                      A.D. 31*

Jesus comes down the Valley of Jordan to Bethabara.

## **Baptism of Jesus.**

(a) Place. (b) Persons. (c) Words.  
(d) Blessed Trinity revealed. (e) Testimony.

## **Fast and Temptation.** Dec. 29, A.D. 30.

(a) Place. (b) The three temptations.  
(c) *Lessons of Lent.*

## **Call of the First Disciples.** (About January, A.D. 30.)

Andrew and John. Simon. Philip. Nathaniel.

## **First Miracle.**

(a) Place. (b) Persons. (c) Acts.  
(d) Words. (e) *Lessons.*

*In the SIXTH GRADE add—*

Capharnaum, Jesus' city. Peter's house.

## **First Pasch.**

## **Purification of Temple.**

(a) Scene. (b) Words. (c) Acts.  
(d) Consequences.

## **Nicodemus.**

(a) Time. (b) Words. (c) Result.

## **Samaritan Woman.** (At Jacob's Well.)

(a) Scene. (b) Persons. (c) Words.  
(d) Result:—to woman; to townspeople.

## **Ruler's Son.** (In Galilee,—Cana.)

(a) Scene. (b) Words. (c) Result.

## **Rejected at Nazareth.**

(a) Place. (b) Cause. (c) Acts.

## **Bethsaida.**

(a) Miraculous Draught. (b) Second Call of First Apostles.

## **Capharnaum and First Galilean Mission.**

(a) Cure of Simon's mother-in-law.

## **Call of Levi.**

(a) Place. (b) Scene. (c) Acts.  
(d) *Lessons.*

## **Feast in Levi's House.**

(a) Persons. (b) Words. (c) Acts.  
(d) *Lessons.*

*In the SIXTH GRADE add--*

First Similitudes: Garment,—Bottle.

## **Jesus goes to Jerusalem.**

# SECOND YEAR OF THE SACRED MINISTRY.

*Pasch (?)*, A.D. 31

to

*Pasch (?)*, A.D. 32.

## **Paralytic at Pool.** (Judea.)

(a) Scene. (b) Cure. (c) Anger of Sanhedrim. (d) Cause.

## **Jesus goes into Galilee.**

Disciples in Cornfield.

## **IN GALILEE.**

Spring, A.D. 31.

## **Call of the Twelve.**

(a) Place. (b) Scene. (c) Names of the Twelve.

## **Sermon on the Mount.**

(a) Place. (b) Scene. (c) Beatitudes. (d) Lord's Prayer.

*In the SIXTH GRADE add—*

Similitudes:—Salt; Light; Bushel.

## **Centurion's Servant.** (Capharnaum.)

(a) Words. (b) Result.

## **Naim.**

(a) Widow's Son. (b) Scene. (c) Words. (d) Result.

## **Simon's Banquet.**

Mary Magdalen.

*In the SIXTH GRADE add—*

Similitude of the Creditor.

## **Second Mission through Southern Galilee.**

Teaching. Healing.

## **First Storm at Sea.**

(a) Cause. (b) Scene. (c) Words. (d) Result.

*In the SIXTH GRADE add—*

The Lake Sermon:—Sower; Cockle; Mustard Seed; Leaven; Treasure; Growth of Seed; Pearl; Net; Conclusion.

## **IN THE DECAPOLIS.**

## **Heals Demoniac.**

(a) Words of Demons. (b) Of Jesus. (c) Herd of swine. (d) Request of Gergesenes.

## **Jesus returns to Galilee.**

## **Jairus's Daughter.**

(a) Scene. (b) Words. (c) Result.

## **Death of St. John the Baptist.**

(a) Place. (b) Persons. (c) Cause. (d) Result. (e) *Lessons*.

## **IN ITUREA.**

## **First Multiplication of Leaves.**

(a) Place. (b) Words. (c) Acts. (d) Results. (e) Apostles embark.

## **Second Storm on Sea.**

(a) Apparition. (b) Acts of Peter, of Apostles. (c) *Lessons*.

## **IN GALILEE.**

## **Promise of Blessed Sacrament.**

(a) Place. (b) Scene. (c) Words. (d) Acts of Disciples; of Apostles. (e) Peter's reply.



# THIRD YEAR OF THE SACRED MINISTRY.

*Pasch, A.D. 32*

*to*

*Holy Week.*

## **Tyre. Canaanite Woman.**

(a) Place. (b) Persons. (c) Words.  
(d) Miracle.

## **Decapolis.**

(a) Cure of Deaf and Dumb Man. (b) Second Multiplication of Bread. (c) Jesus crosses the Lake to Magdala. (d) He goes across the Lake again to Bethsaida-Julias; Summer, A.D. 32.

## **Cæsarea-Philippi.**

(a) Scene. (b) Question. (c) Peter's Confession. (d) Promise of Primacy.

## **IN GALILEE.**

## **Transfiguration.**

(a) Place. (b) Persons. (c) Words.  
(d) Descent.

## **Demoniac Boy.**

(a) Scene. (b) Disciples' weak faith.  
(c) Cure.

## **Tribute Money.**

(a) Tax-gatherer. (b) Peter's reply. (c) The fish. (d) "For Me and for thee."

## **Disciples' Dispute.**

(a) The greatest? (b) A little child.  
(c) Words of Jesus.

*In the SIXTH GRADE add—*

Parables:—Unforgiving Servant; The Good Shepherd.

## **Feast of Tabernacles.**

(Jesus refuses to go publicly.) (a) His brethren. (b) Jesus goes to Jerusalem.

*In the SIXTH GRADE add—*

Parable of the Good Samaritan.

## **Mary and Martha.**

(a) Place. (b) Martha's words. (c) Our Lord's.

## **Adulterous Woman.**

(a) Scene. (b) Accusers. (c) Words of Jesus. (d) Acts. (e) Result.

## **Man born blind.**

(a) Scene. (b) Our Lord's Acts. Siloe. Result. (c) Pharisee's questions. (d) They expel the man. (e) Jesus meets him.

*In the SIXTH GRADE add—*

Parables:—Friend who asked for bread; Rich Man; Barren Fig-Tree; the Great Supper.

## **Parables of Divine Mercy.**

(a) Lost Sheep.

(b) Prodigal.

(c) Unfaithful Steward.

*In the SIXTH GRADE add—*

(d) Lost Groat.

## **The Ten Lepers.**

(a) Place. (b) Prayer. (c) Result. *Lessons.*

*In the SIXTH GRADE add—*

Parable of Judge and Widow.

## **Parable of Pharisee and Publican.**

*In the SIXTH GRADE add—*

Discourse on Divorce.

## **Jesus and the little Children.**

(a) Scene. (b) Woman. (c) Apostles.

(d) Words. (e) Acts.

## **The Rich Young Man.**

(a) Words of Young Man; of Jesus;

(b) Result.

*In the SIXTH GRADE add—*

Parable of the Laborers in the Vineyard.

## **Zaccheus.**

(a) Scene. (b) Words. (c) Zaccheus's confession. (d) Reparation.

## **Pasch "of the Jews."**

## **Supper in Simon's House.**

(a) Anointing. (b) Judas complains.

(c) Jesus replies.

*In the SIXTH GRADE add—*

Parables:—Disobedient Sons; Evil Husbandmen; Wedding Feast.

Similitudes:—Watching Stewards; Idle Talents. Last Parable:—Wise Virgins.



## PASSION-TIDE AND EASTER-TIDE.

### *The Passion.*

### *The Glorious Life.*

#### **Palm Sunday.**

- (a) Triumphal Entry of our Lord.  
 (b) Concourse from Bethany; from Jerusalem. (c) Scene. (d) Hosanna!

#### **Monday.** Barren Fig-Tree.

- (a) Second Purification of the Temple.  
 (b) The Children.

#### **Tuesday.** Last Day of Jesus' Ministry.

- (a) Jesus in the Temple. (b) Widow's Mite.

#### **Wednesday.** Conspiracies.

- (a) Judas goes to the Priests. (b) Jesus in retirement.

#### **Thursday.** Paschal Lamb.

- (a) Last Supper. (b) Washing of Feet.  
 (c) Institution of Blessed Sacrament and of Holy Orders. (d) Garden of Gethsemane. (e) Agony. (f) Judas and the Soldiers.

#### **Good Friday.**

- Trial of Jesus before Annas. Jesus in prison. Spit upon, mocked, etc.  
 Before Sanhedrim, Pilate, Herod, Pilate—second time. Choice of Barabbas. The Scourging of our Lord. Crowning with Thorns. "Ecce Homo."

#### **Way of the Cross.**

- (a) The Stations.  
 (b) The Crucifixion of our Lord.  
 (c) Death and Burial of Jesus.

#### **Sepulchre.**

- (a) Place. (b) Sealing. (c) Guard.

#### **Resurrection.**

- Apparitions: First, to our Blessed Mother. (Traditional.)  
 Second, to Mary Magdalen.  
 Third, to the Holy Women.  
 Fourth, to St. Peter.  
 Fifth, to Disciples going to Emmaus.  
 Sixth, to Disciples in Jerusalem. (Sacrament of Penance.)  
 Seventh, to Disciples, Thomas being present.  
 Eighth, to the Seven; (near Lake of Galilee)—there gives Primacy to Peter.  
 Ninth, to the Eleven (on Mount of Galilee).  
 Tenth, to St. James.  
 Eleventh, to the Eleven in Jerusalem.

#### **Ascension.**

- (a) Place. (b) Persons.  
 (c) Scene { before the Ascension.  
                   { at                   "  
                   { after           "

#### **Retreat of Apostles.**

- (a) Place. (b) Prayer with Mary.  
 (c) Election of St. Matthias.

#### **Descent of the Holy Ghost.**

- (a) Place. (b) Scene. (c) Words.  
 (d) Acts. (e) Effects on Apostles, on people.  
 St. Peter's Sermon.  
 Birth of the Church.

## SUGGESTIONS TO TEACHERS OF THE FIFTH GRADE.

**Prayers.**—Insist on reverent tone and manner; be yourself the exemplar. Avoid tiring the children with long prayers in the school-room; but lead them to the practice of aspiratory prayer;—the blessing of the hour will be a suggestion. Hence let that “blessing” be brief but fervent; all work should be suspended for the moment.

Teach the children when they make the *simple* genuflection, to say, “Sweet Sacrament, I Thee adore,” or some such aspiration; with the *double* genuflection:

“O Sacrament most holy! O Sacrament divine!

All praise and all thanksgiving be every moment Thine.”—

When they salute the statue of our Lady, “Hail Mary!”—and so of other salutations—the object being to prevent the act being merely mechanical.

**Catechism.**—Make this your most prominent memory-lesson; for there is danger lest the greater attraction children feel for Bible History, poetry, and singing, may give these undue prominence over the Catechism. This “*Summa* of the people,” in the words of Cardinal Vaughan, “is the most comprehensive, the most profound, the most logical, the most valuable book in the English language.” Every Catholic child must commit it to memory; nothing can supply its place; hence nothing should usurp its place. Catholic teachers should take as a personal admonition the words lately addressed by our Holy Father, Pius X, to a professor in the Roman Seminary: “Show your young men, I conjure you, how to teach the Catechism . . . above all, the Catechism! . . . To teach it well is a difficult work and one in which there are consequently all too few experts.” As in itself it is dry, it becomes the teacher’s duty to “illuminate it with the stirring, concrete, historical lives of God and man; then the dry bones will live and move among us in the flesh.”<sup>1</sup> This is best done, we believe, by turning the events of Sacred History as flash-lights on the truths expressed in the Catechism;—thus translated into action, emphasized by deed, they come within the child’s mental grasp, and give rise to emotions of love and desire of good, of hatred for evil, in hearts that had else remained passive recipients of knowledge.

Let the children study our Lord’s life in such a way as to live with Him; to find Him sharer in their joys and sorrows; to sit at His feet; to hear the Sermon on the Mount addressed to them; to wander with Him, a lonely and hunted man, in the year of persecution; to feel that they themselves were truly present at the sublime tragedy of Calvary, were seen there by the Divine eyes, spoken to by the Divine lips, and loved personally by Him with whom there is no past

<sup>1</sup> “On the Religious Training of Children.”

or future. Thus, even though they may not be able to express the fact or comprehend it, they will come to feel with the Apostle: "He loved *me* and delivered Himself for *me*."

Although "word-perfect lessons" are not always desirable, in the matter of definitions it is generally better to adhere to one good form throughout the Course, even though the text-book be changed. Have written reviews frequently; by these you can rectify the strange verbal errors children often make; and learn also how foreign often to the truth is their mental conception of what they have studied.

Use the blackboard frequently for diagrams, topical forms, summaries, and other different ways of presenting the matter assigned for study.

In *First Term* require: Names of vestments used at Mass; at Vespers; at Benediction. Altar furniture; drawings of same.

*Second Term*: Names and symbols of the Apostles and Evangelists. (*Appendix*, p. 155.)

**Bible History.**—Be not content to use wall-maps alone in teaching the Bible History; have the pupils sketch their own, but do not look for exact detail; the best of maps is but approximately correct. The essentials to be aimed at are a sense of proportion, generally correct form and location, and that quickness in execution which is the result of practice.

**Sketch-Map of the Old Testament World.**—Draw an oblong, about one and a half times wide as long, divide by dotted lines as indicated in *Diagram I*; on this form it will be easy to sketch in, as called for in the progress of the lesson: (*Diagram II*.)

**Waters.**—Mediterranean Sea; Red Sea; Arabian Gulf; Caspian Sea; Dead Sea.

**RIVERS.**—Nile, Jordan, Euphrates, Tigris.

**Countries.**—Egypt; Sinaitic Peninsula; Chaldea; Mesopotamia; Armenia; Chanaan.

**CITIES.**—Ur, Haran, Babylon, Sichem, etc.

DIAGRAM I.



DIAGRAM II.





DIAGRAM III.



## WATERS

1. Mediterranean Sea.
2. Red Sea.
3. Arabian Gulf.
4. Caspian Sea.
5. Tigris River.
6. Euphrates River.
7. Jordan River.

## COUNTRIES

8. Chaldea.
9. Media.
10. Mesopotamia.
11. Armenia.
12. Syria.
13. Chanaan.
14. Egypt.
15. Arabian Desert.
16. Sinaitic Peninsula.

## CITIES.

17. Ur of the Chaldees.
18. Babylon.
19. Ninive.
20. Haran.
21. Sichem.



## MAP OF PALESTINE.

### DIAGRAM IV.

Draw a vertical line |, call this 180 miles; a horizontal line on the south, one-half the length, will be 90 miles; one at the north, a little less than half of this, 40 miles; join north and south with a line. Now you have a frame-work on which to build: first, your coast-line, making a crook like a camel's hump about one-third the way from the north. On one-third west of the upright line draw the Jordan; then, a tiny lake: south of it, a larger one; farther south, a still larger sea, with a "thumb" on its east side.

LEARN how God shut in his land from danger by what he placed around it on the N——, S——, E——, W——.

REMEMBER 180, 90, 40.

Area equals that of Massachusetts and Connecticut.

### AREA.

Jordan to the sea. (A little smaller than Massachusetts.) More than 6,000 sq. miles.  
East of Jordan. (A little smaller than Connecticut.) . . . Less than 6,000 sq. miles.

Total about . . . 12,000 sq. miles.

WATERS.	POLITICAL DIVISIONS.	BOUNDARIES.
Mediterranean Sea.	J. Judea.	1. Phœnicia.
Dead Sea.	S. Samaria.	2. Syria.
Lake Tiberias.	G. Galilee.	3. Philip's Tetrarchy, or Iturea.
Lake Merom.		4. Perea.
River Jordan.		5. Arabia.
		6. Idumea.
		7. Mediterranean Sea.

DIAGRAM IV.



DIAGRAM V.



## WHERE TO PLACE THE CITIES AND MOUNTAINS.

(DIAGRAM VI.)

A dotted line from the north of the Dead Sea to the coast; half-way along this line place . . . . .

Jerusalem, 1.

Another dotted line from the south of the Sea of Galilee to the coast; half-way along this line is . . . . . where our Lord lived when a boy.

Nazareth, 2.

Half-way along a straight line from Nazareth to Jerusalem is . . . . . where our Lord met the Samaritan woman.

Sichem, 3.

On each side of Sichem are the twin mountains . . . . .

Ebal, 4. and Gerizim, 5.

Less than half-way between the top and the "thumb" of the Dead Sea draw a line through Jerusalem to the coast and you will find

Joppa, 6.

South from Joppa, right along the sea-coast, lies . . . . . where Samson carried off the gates.

Gaza, 7.

In the "crook" in the coast-line is . . . . . where Elias lived.

Mount Carmel, 8.

From Gaza, a line through Jerusalem to the River Jordan, is . . . . . whose walls fell down.

Jericho, 9.

Travel south from Jerusalem on a slightly circular line; we come first to . . . . .

Bethlehem, 10.

where our Lord was born, and then to . . . . . where Abraham, and also Zachary, lived.

Hebron, 11.

and last to . . . . . which is the most southern town in Palestine.

Beersheba, 12.

Away up north on the east of the Jordan is . . . . . farthest north of the cities; but still farther north towers snow-covered . . . . .

Dan, 13.

Northwest of the Sea of Galilee is . . . . . and . . . . .

Mount Hermon, 14.

is just east of Jerusalem, on . . . . .

Capharnaum, 15.

About five miles northeast of Nazareth lies . . . . . and . . . . .

Bethany, 16.

is about twenty-five miles southwest of Capharnaum.

Mount Olivet, 17.

East of Nazareth, about one and a half hour's journey from it, in the northeast corner of the Plain of Esdraelon, is . . . . .

Cana of Galilee, 18;

The . . . . .

Naim, 19.

is situated to the left of the road from Mount Thabor to Sea of Galilee, six miles west of . . . . .

Mount Thabor, 20.

Northwest of Jerusalem is . . . . .

Mt. of the Beatitudes, 21.

East of the Jordan we find . . . . . where our Lord was baptized.

Tiberias, 22.

East of the Dead Sea lies . . . . . where Moses died.

Mount Calvary, 23,

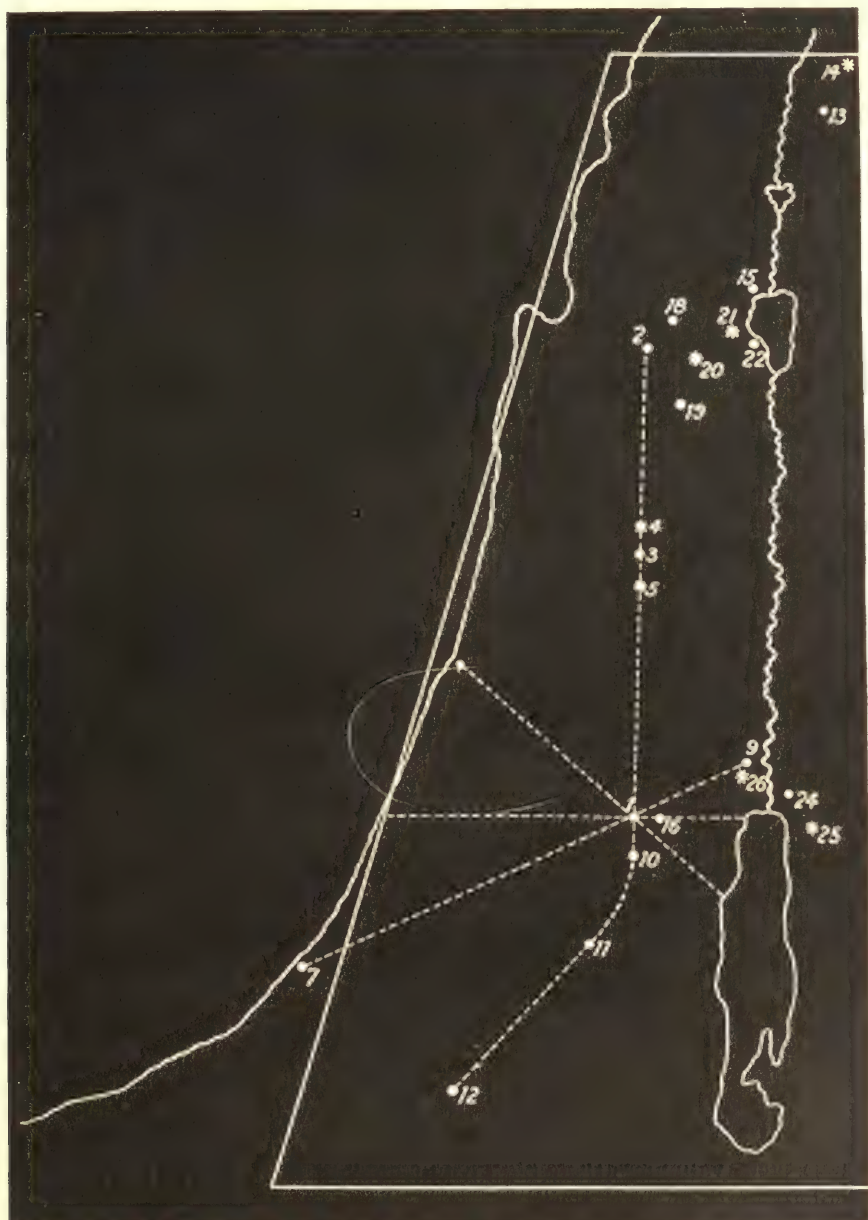
Between Jericho and Jerusalem is . . . . .

Bethabara, 24.

Mount Nebo, 25.

Mount Quarentana, 26.

DIAGRAM VI.





**Mnemonic Helps.**—The nonsense word *ajenamsec*, is an excellent help to remember the names and approximate dates of the Old Testament events:—

A—Adam . . . . .	4000	B, C.
J—Jared . . . . .	3500	"
E—Enoch . . . . .	3000	"
N—Noah . . . . .	2500	"
A—Abraham . . . . .	2000	"
M—Moses . . . . .	1500	"
S—Solomon . . . . .	1000	"
E—Esdras . . . . .	500	"
C—Christ our Lord.		

To remember the number of books in the Old Testament. Multiply 9 (number of letters in word "Testament") by  $3 + 2$  (Old + 2) which gives  $9 \times 5 = 45$  books in the Old Testament. Books in the New Testament:—Multiply "Testament," 9 letters by "New," 3, which gives  $9 \times 3 = 27$  books in the New Testament.

The figure of a hand, of a five-pointed star, or a pentagon, with the word "Pentateuch" written in the centre; the letters G. E. L. N. D. on each of the points, is a memory help to the first five books of the Bible.

Such words or figures can be invented by any teacher who finds them nail-heads for clinching truths in the memory.

**Instruction and Practices.**—Let your review of the Commandments be generally catechetical, and from topical forms, that the pupils may have full knowledge of what is commanded or forbidden by each.

Interest yourself greatly in the children's reading; it is useless to warn them against hurtful or bad books, unless you can advise them what to read, or arouse enthusiasm for the best.

Train in the outward forms of Sacraments the children receive.

Explain the symbolism of the sacred vestments and vessels; the sacramentals; the ecclesiastical seasons and principal festivals of the year.

Teach the children how to assist at Mass with the Rosary, as on many occasions they will be unable to use a book.

Boys of the Fifth Grade should be taught how to answer Mass. Take every means of inspiring those who serve the altar with the deepest reverence. The stories of Oza and the Bethsamites; of Nadab and Abiu; of Heliodorus, will point the moral. The readiness with which boys are admitted to the rank of servers makes them value less their high privilege, which should be the reward of good conduct.

**Stories of the Saints.**—These may be used to illustrate lessons in morals and virtue; may be given as dictation; assigned for reproduction or composition. It would

be well, too, sometimes "to take occasion by the hand" and on a special feast, hold a Class-Symposium on the saint commemorated; again, on the name-saints of the class; on saints conspicuous for a certain virtue; why certain saints are national patrons, etc.<sup>1</sup>

St. Aloysius should be presented as the patron of youth, especially for boys; note St. Agnes' courage under trials and persecution; St. Elizabeth of Hungary for her charity to the poor; the danger St. Teresa ran in novel-reading; her spirit of prayer, her love; St. Perpetua's dream in prison will prove the early belief in purgatory; St. Felicitas and her sons, the triumph of faith over natural affection.

Of National Patrons, have the children tell how they became such; for instance, in the United States, the Immaculate Conception of our Lady; Ireland, Sts. Patrick, Bridget, Columba; England, St. George and St. Augustine; Scotland, St. Andrew; Germany, St. Boniface; Rome, St. Philip Neri, etc., as the nationality of those around you may suggest.

**Hymns, Quotations, Recitations.**—It is an excellent, and, indeed, a necessary practice to have the pupils reproduce from memory, as busy work, the Hymns, Quotations, Recitations, learned. To have these mean anything to the children, you must exercise constant vigilance and give continual explanation; the written reproduction will show in what particulars revision is needed.

**Busy Work.**—Search questions on such topics as "The Holy Mountains;" "Cities which our Lord visited;" "Saints who lived with our Lord;" "A Scene on the Jordan,"—directing attention to either the Old or the New Testament, as the teacher may desire.

Map-drawing; location of events in Sacred History.

What notable poets have written on the Storm on the Sea of Galilee? On the "Burial of Moses"? On "Gethsemane"? etc.

Description of holy pictures; comparison between the conceptions of different artists, as, for instance, "Christ Blessing the Children," by Plockhorst, by Hoffman, etc.; difference in treatment in "The Descent from the Cross," by Rubens, and that by Volterra, noting how the latter errs in showing our Lady fainting at the foot of the Cross. Picture-study, as such, here finds its proper place, *i. e.*, apart from the lesson on the mystery; and into such study may well enter details as to the artist's life, works, and methods.

At least one consecutive half-hour a day should be given to Christian Doctrine. One way of dividing the work assigned is as follows: a quotation or verse, and a recitation in Catechism on Mondays, Tuesdays, Wednesdays; Thursdays, Old and New Testament alternately; Fridays, Gospel of the Sunday; Practices, Recitations, etc.

<sup>1</sup> Brief Lives of the Saints, such as are printed on the back of the monthly ticket of the League of the Sacred Heart, are easily obtainable. These may serve as reading matter, as text for class work, and in other ways that will familiarize the children with our brothers and co-heirs, the Elect of God.

In other schools again, Catechism is assigned for Monday and Tuesday ; lessons in the Old Testament on Wednesday ; in the New, on Thursday ; Friday's work being Practices, Recitations, or search-questions.

For the opening and closing of school, the Hymns, Recitations, or Prayers are used ; monotony is thus avoided, and the selections are sooner memorized.

Reproductions from memory of *Quotations, Poems*, etc. ; elliptical sentences ; imaginary journeys to scenes of sacred events, are excellent means of review during the composition and language periods, but, it is needless to say, they should never form the basis of a grammar-exercise as such, any more than we would take a parsing lesson from the Catechism.

Books very helpful in the grade-work, are : *Life of Christ*, by Rev. Father Maas, S.J., the chronology of which is followed in the *Tablets* of the New Testament, p. 74-78 ; *Life of Christ*, by Rev. Walter Elliott, C.S.P. ; *New Testament Studies*, by Rt. Rev. Mgr. Conaty ; *Studies in the New Testament*, by Rev. James H. O'Donnell ; Knecht's *Commentary on the Scriptures*, 2 vols. *Vacation Days* has good matter on reading ; and *Home Truths for Mary's Children*, and *More Home Truths for Mary's Children*, by Madame Cecilia, are very instructive for girls. *Ye are Christ's*, by Rev. Joseph Rickaby, S.J., and *Lectures for Boys*, 2 vols., by Rev. F. C. Doyle, O.S.B., are helpful for boys.

## SIXTH GRADE.

Special Patron—(Boys) St. John Berchmans.  
(Girls) St. Rose of Lima.

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**Prayers.**—Those of preceding Grades review by writing.

Additional: "Merciful Jesus," etc.

"Blessed be God," etc.

Offering of the Precious Blood, "Eternal Father," etc.

(*Appendix*, p. 122.)

**Aspirations.**—Those of preceding Grades.

Additional: "May the most just," etc. (*Appendix*, p. 123.)

"My Queen, my Mother," ( " p. 123.)

**Catechism.**—Plenary Council, No. 2, reviewed.

Gifts and Fruits of the Holy Ghost. Sins against the Holy Ghost. Beatitudes.

Works of Mercy.

Liturgy: Symbolism of color in vestments; episcopal vestments. Blessed Ashes;

Palms; use of Holy Water; Blessed Candles; Processions.

Principal feasts from Ash Wednesday to Pentecost.

**Bible History.**—*Old Testament*: Review of *Tablets*, p. 71.

Additional: Division of Kingdom to Birth of Christ. (*Tablets*, p. 93.)

*New Testament*: All matter on *Tablets*, pp. 74-78.

Bible Geography.—That of Fifth Grade reviewed.

Additional: Study of Sea of Galilee, p. 94.

Bible Study: Names of Major Prophets. Books of the New Testament.

**Instruction.**—Instruction on Commandments and Precepts of the Church. Easter Duty:

Confession, Communion. On Law of Penance; Lenten Fast; Days of Abstinence.

Proper observance of Sundays and feasts. Holy Water. Agnus Dei.

Scapulars and blessed medals.

Preparation for Sacraments. Thanksgiving after. How to administer private bap-

tism. How to assist at Low and High Mass; at Solemn; at Requiem; at

Vespers; at Benediction. Explain "Requiem" and "Month's Mind."

**Practices.**—How to assist at Mass in union with the Passion. Teach the children how

to say the "Our Father;" "Hail Mary;" Creed; Confiteor; by the Second

Method of Prayer, according to St. Ignatius. (*Appendix*, p. 158.)

Marks of respect in passing churches—for boys; for girls. Why we ask priest's

blessing? Kiss the bishop's ring? Salute religious? Forms of address to

ecclesiastical dignitaries; to civil authorities.

**Stories of Saints.**—Church History stories. Incidents in lives of St. John Berchmans; St. Rose of Lima; St. Sebastian; St. Cecilia; St. Gertrude; St. Ignatius of Loyola; St. Francis Xavier; St. Francis Borgia; St. Charles Borromeo; St. Philip Neri; Blessed Margaret Mary.

**Hymns.**—"Sweet Saviour," etc. (completed). (*Appendix*, p. 157.)  
 "Jesus, my Lord, my God" (completed). ( " p. 157.)  
 "Holy God" (completed). ( " p. 157.)  
 "God bless our Pope." ( " p. 157.)  
 "Veni Creator." ( " p. 157.)  
 "Ave Maris Stella." ( " p. 157.)  
 "Stabat Mater." ( " p. 157.)  
 St. John Berchmans. ( " p. 157.)  
 St. Rose of Lima. ( " p. 157.)  
 Anthems for the ecclesiastical seasons. ( " p. 157.)

**Quotations.**—(*From Scripture.*) (*Appendix*, p. 125.)  
 "He came unto His own," etc. ( " p. 125.)  
 "Let us go over to Bethlehem," etc. ( " p. 125.)  
 "It is a more blessed," etc. ( " p. 125.)  
 "For where there are two or three," etc. ( " p. 125.)  
 "The things," etc. ( " p. 125.)  
 "God made," etc. ( " p. 125.)  
 (*From the "Imitation."*) ( " p. 125.)

**Recitations.**—"Jesus is God." (*Appendix*, p. 134.)  
 "Between the Cradle and the Cross." ( " p. 135.)  
 Two Messages. ( " p. 135.)  
 The Rosary. ( " p. 135.)  
 Our Titles. ( " p. 136.)  
 St. Francis Xavier's Prayer. ( " p. 137.)  
 "'Tis Well." ( " p. 140.)  
 Faith. ( " p. 140.)  
 "Mother, upon my lips," etc. ( " p. 141.)



# SOLOMON TO BIRTH OF OUR LORD JESUS CHRIST.

## FOURTH EPOCH.

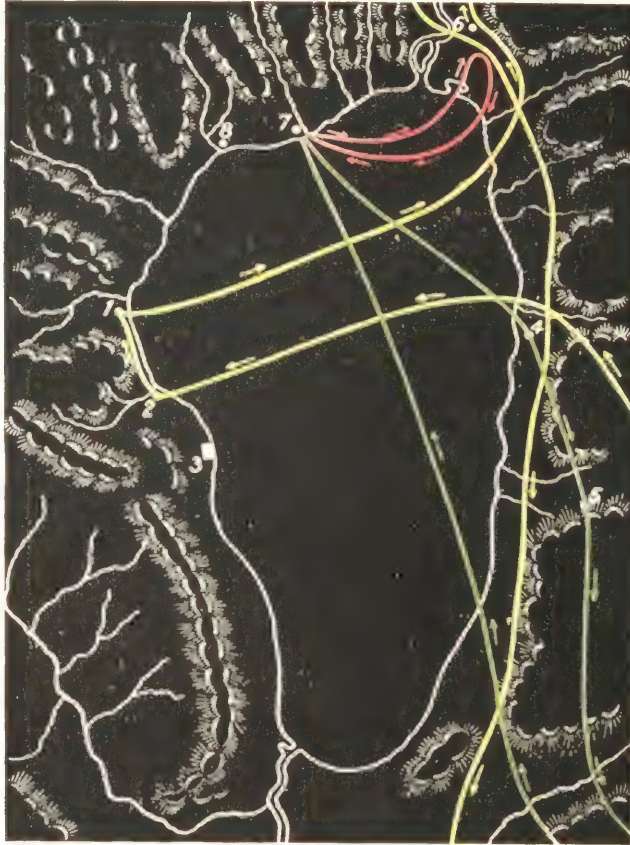
PART FIRST.		PART SECOND.		PART THIRD.	
S		W			C
1000 (?)	<i>Division of the Kingdom, 962 B. C.</i>	500 (?)	<i>Babylonish Captivity 605 to Birth of our Lord A.D. 1.</i>		
<b>KINGDOM OF ISRAEL.</b> (The Ten Tribes.)		<b>KINGDOM OF JUDA.</b> (975 B. C. to 588 B. C.)		<b>JUDA IN CAPTIVITY.</b> Condition of the Jews in Babylon. Their repentance.	
Lasted 254 years: 975 B. C. to 721 B. C.; number of Kings 19; all wicked and idolatrous. Notable among them:		<b>Roboam.</b> First King under the Division. Extent of his government? Tribes? Last King? Number of Kings, 20. Notable among them:		<b>Daniel and his Companions.</b> Manner of life. Nabuchodonosor's dreams; interpretation. Susanna. Children in the fiery furnace. "Benedicite." Baltassar:—his crime; vision; interpretation. Conquest of Babylon.	
<b>Jeroboam.</b> (First King of Israel.) Set up idols at Dan and Bethel.		<b>Joas.</b> Notable among them: How saved from massacre?		<b>UNDER CYRUS AND DARIUS.</b> The Idol Bel. Dragon. Daniel in the lion's den. Habacuc. Story of Esther.	
<b>Achab.</b> The most wicked. Jezabel. Vineyard of Naboth. Punishment of King and Queen.		<b>Ozias.</b> Usurps priesthood. Punishment.		<b>THE RETURN FROM CAPTIVITY.</b> (536 B. C.)	
<b>Osee.</b> (Last King of Israel.) Carried with his people captive into Assyria by Salmanazar. (721 B. C.)		<b>Ezechias.</b> His virtue. Destruction of Senacherib. Warned of death. Prayer for life. The "Sign." His treasures? Punishment?		Decree of Cyrus. Zorobabel. Rebuilding of the Temple. Prophecy of Aggeus and Zacharias. Difference between the first and second Temple. Prophecy of Malachias.	
<b>THE PROPHETS.</b>		<b>Manasses.</b> Crimes? Captivity? Later life?		<b>Nehemias and Esdras.</b> (445 B. C.) Rebuilding of walls of Jerusalem. Enmity of Samaritans:—why? Reading of the Law. Celebration of Feast of Tabernacles.	
<b>Elias.</b> (900 B. C.) Famine; raven. Widow of Sarepta. Contest with priests of Baal. End of drought. Flight. Heavenly food. Horeb. Translocation.		<b>Joachim.</b> Carried captive to Babylon.		<b>UNDER THE HIGH PRIESTS.</b> Simon the Just. (340-204 B. C.) Last of the "Men of Rehoboth."	
<b>Elihu.</b> Successor of Elias. Boys' mock cry. Purifies water. Multiplies widow's oil; raises boy to life; multiplies food; cures Naaman, the leper. Gilead. Miracle by his relics.		<b>Sedecias.</b> Carried captive to Babylon, 588 B. C. Destruction of Jerusalem and the Temple.		<b>HERODEAN DYNASTY.</b> Antipater (under Hyrcanus II.). Herod the Great. (B. C. 41.) Fulfillment of Jacob's Prophecy. In the thirty-seventh year of Herod's reign was born	
<b>Jonas.</b> His mission: disobedience; consequences. Conversion of Nineveh. Jonas's displeasure; words of the Lord.		<b>Jeremias and the remnant of the Jews.</b> Lamentations.		<b>CHRIST OUR LORD.</b>	
<b>Isaiah.</b> The Evangelical Prophet. Why? Most famous prophecy? His death.		<b>Ezechiel.</b> Vision: the four living creatures; dry bones.			

## SEA OR LAKE OF GALILEE.

First Journey

Second Journey

Third Journey



LAKE JOURNEYS OF OUR LORD.

*First Journey.*—After the Lake Sermon, from the shore of Capharnaum to “the other side of the Lake.” St. Luke 8: 22. Going over, our Lord stills the tempest. St. Mark 4: 37. Goes “into the country of the Gerasens.” St. Luke 8: 26. Returns to Capharnaum. St. Luke 8: 37.

*Second Journey.*—After the Apostles return from their mission, our Lord takes them “apart into a desert place,” *i.e.*, from Capharnaum to Bethsaida on the eastern shore of the Lake. There He feeds the five thousand. St. Matt. 14: 13. Return: He makes the disciples “go before Him” over the water to Bethsaida on the west. St. Matt. 14: 22. He walks on the water. St. Matt. 14: 25.

*Third Journey.*—Our Lord comes from Tyre “by Sidon to the Sea of Galilee through the territory of the Decapolis.” St. Mark 7: 31. Second multiplication of loaves. “He took ship immediately . . . to Dalmanutha and Magedan.” St. Mark 8: 10. There meets the Pharisees and Sadducees. “And leaving them He went into the ship and passed to the other side of the water.” St. Mark 8: 13.

There is no record of how our Lord returned into Galilee, where, shortly afterwards, on Mount Thabor, He was transfigured.

## THE SEA OF GALILEE.

“How pleasant to me thy deep blue wave,  
O Sea of Galilee;  
For the glorious One who came to save  
Hath often stood by thee.

It is not that the wild gazelle  
Comes down to drink thy tide;  
But He that was pierced to save from hell  
Oft wandered by thy side.

Graceful around thee the mountains meet,  
Thou calm, reposing sea;  
But, oh, far more! the beautiful feet  
Of Jesus walked o’er thee.

O Saviour, gone to God’s right hand,  
But the same Saviour still;  
’Graved on thy Heart is this lovely strand  
And every fragrant hill.”

*Other Names* :—Lake of Genesareth, because of the fertility and beautiful scenery of the plain on its western shore.

Sea of Chinnereth, so called by Moses, probably on account of its harp-shape.

Lake Tiberias, probably from Tiberias, a city on its western shore, built by Herod Antipas and named by him in honor of the Roman Emperor Tiberius.

*Dimensions* :—About 13 miles long and 6 miles wide.

*Cities* :—

West Side.	East Side.	Head of Lake.
1. Magdala.	4. Gergesa.	6. Bethsaida-Julias, (East of Jordan.)
2. Dalmanutha.	5. Gamala.	7. Capharnaum, (West of Jordan.)
3. Tiberias.		8. Bethsaida of Galilee.

*Lake Parables* :—Sower; cockle; growth of seed; mustard seed; leaven; treasure; pearl; net.—St. Matt. 13.

*Miracles on the Lake* :—

1. Miraculous draught of fishes at calling of first Apostles.—St. Luke 5.
2. Jesus stills the tempest: “Peace, be still!”—St. Matt. 8.
3. Jesus walks on the waters.—St. Matt. 14.
4. Stater in fish’s mouth.—St. Matt. 17.
5. Second miraculous draught of fishes (after the Resurrection).—St. John 21.



## SUGGESTIONS TO TEACHERS OF THE SIXTH GRADE.

**Prayers and Aspirations.**—(*Appendix*, pp. 121-123.)

**Catechism.**—FIRST TERM. *Catechism*, No. 2, Chap. 1 to 16 inclusive. See that the *Gifts*, the *Fruits of the Holy Ghost*; *Sins against the Holy Ghost*; the *Beatitudes*; *Works of Mercy*; are fixed in the children's memory.

SECOND TERM.—*Catechism completed.*

LITURGY.—*When and why* certain colors are used in the vestments. What vestments are reserved to bishops?

Have written and oral explanation of Blessed Ashes, Palms, Holy Oils; Holy Water, its use, etc. The principal feasts that occur between Ash Wednesday and Pentecost.

Seek every possible means to make the recitations pleasant, to give the same matter in new forms; to illumine dry facts by apt illustrations, striking incidents, or apposite stories, so that the pupils will consider the Christian Doctrine period the brightest and best of the day. Above all, never assign a lesson in Christian Doctrine or Bible History as a punishment:—lead children, as far as possible, to regard these lessons as privileges rather than tasks.

**Bible History.**—On sketch-maps, have the children locate the chief events about which they are studying; and use the sand-board to give vivid impressions. Unless this be done, it is hardly possible for the children to "memorize" the work laid down. "Eye-sight" gives quicker, surer, more permanent impressions than "ear-gate"; and "one thing done is better than many heard of."

Above all, teach the Life of our Lord objectively. Of the general failure to do this, the Rev. Father McSorley thus speaks: "Ordinarily verse and chapter that have been falling on our ears since childhood remain quite empty of significance for us, or recall only hazy allusions to far-away and faintly pictured events. A relatively trifling amount of care would change this state of things altogether and put us in possession of a spiritual treasure. Had we an accurate idea of the general sequence of the life of Christ and a little knowledge of Judea and Galilee, so that at will we could reproduce the Gospel story in a rich and suggestive setting, the words and things encountered from hour to hour would then recall sacredest memories; white-walled town and blue lake-water, grassy plain and stony wilderness and roadside-well, palm and fig-tree and thorn-bush and field of corn, would bring holy thoughts to mind. Imagination would leap up at the very mention of Thabor or Genesareth, Capharnaum, Bethsaida, or the Mountain of Temptation. When dull at times of prayer, we could retrace the steps of Christ's pilgrimage, going over again in spirit whatever has been recorded concerning Him. So, for example, we could spend a fruitful hour musing upon the first year of His ministry: how in January he was baptized,

and after the Temptation returned to Galilee to do 'great things' at Capharnaum and to change water into wine at Cana; how at Jerusalem, during the Passover, He drove the hucksters from the Temple, and comforted Nicodemus, and preached in the southland for many months; how, later, He journeyed north, meeting the Samaritan woman at Jacob's Well, and after His repulse from Nazareth went to Capharnaum to live near the ruler's son. He had raised up; and then, how in the months preceding the Pasch, He travelled about, calling disciples, freeing the possessed, healing the fever-stricken woman, aiding the disheartened fishermen, curing the sick man, the paralytic, the leper. Fill in these rough outlines, and how gloriously suggestive a series of pictures we obtain! Similarly the two following years provide a store of spiritual nourishment for a life-time."<sup>1</sup>

**Bible Geography.**—Study of the Sea of Galilee, pp. 94, 95.

**Bible Study.**—Names of the Bible; its parts; number of books.

Names of Major Prophets: I——, J——, E——, D——.

New Testament Books: the four Gospels; the Acts of the Apostles; twenty-one Epistles; the Apocalypse.

Writers of the Epistles:—St. Paul, 14; St. John, 3; St. Peter, 2; St. James and St. Jude, one each.

**Instruction and Practices.**—Show how the Precepts of the Church grow out of and depend on the Commandments of God. Illustrate the dispensing power of the Church as to her own Commandments.

*Train* how to administer private Baptism. How to approach the Sacraments. Explanation of ceremonies of the Mass; different ways of assisting at it;—by use of Missal, meditation on the Passion, etc.

In teaching the "Second" and "Third" methods of prayer (*Appendix*, p. 158-159), have the children take up the words or sentences and develop them orally and in writing.

Inculcate great love for the prayers of the Church, as being especially those of her Head, our Lord Jesus Christ.

**Stories.**—Some points in the lives of the Latin Fathers:—St. Ambrose, St. Augustine, St. Jerome, St. Gregory the Great; of the Greek Fathers:—St. Athanasius, St. Basil, St. Gregory Nazianzen, St. John Chrysostom.

Death of Arius. Death of Nestorius.

Brief lives of Saints named on p. 92.

Short account of the Crusades, especially "the Children's." St. Dominic and the Rosary; the "Seraph of Assisi;" Albertus Magnus and the Blessed Mother; Venerable Joan of Arc. Columbus.

Much of this work can be done by assigning the proper books to be read either in class or out of class.

**Hymns, Quotations, Recitations.**—*As noted in Appendix*, pp. 121-134.

**Busy Work.**—*As indicated for Fifth Grade.*

<sup>1</sup> "Soul-Blindness," p. 17.



## SUGGESTIONS TO TEACHERS OF THE SIXTH GRADE.

**Prayers and Aspirations.**—(*Appendix*, pp. 121-123.)

**Catechism.**—FIRST TERM. *Catechism*, No. 2, Chap. 1 to 16 inclusive. See that the *Gifts*, the *Fruits of the Holy Ghost*; *Sins against the Holy Ghost*; the *Beatitudes*; *Works of Mercy*; are fixed in the children's memory.

SECOND TERM.—*Catechism completed.*

LITURGY.—*When and why* certain colors are used in the vestments. What vestments are reserved to bishops?

Have written and oral explanation of Blessed Ashes, Palms, Holy Oils; Holy Water, its use, etc. The principal feasts that occur between Ash Wednesday and Pentecost.

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Writers of the Epistles:—St. Paul, 14; St. John, 3; St. Peter, 2; St. James and St. Jude, one each.

**Instruction and Practices.**—Show how the Precepts of the Church grow out of and depend on the Commandments of God. Illustrate the dispensing power of the Church as to her own Commandments.

*Train* how to administer private Baptism. How to approach the Sacraments. Explanation of ceremonies of the Mass; different ways of assisting at it;—by use of Missal, meditation on the Passion, etc.

In teaching the "Second" and "Third" methods of prayer (*Appendix*, p. 158-159), have the children take up the words or sentences and develop them orally and in writing.

Inculcate great love for the prayers of the Church, as being especially those of her Head, our Lord Jesus Christ.

**Stories.**—Some points in the lives of the Latin Fathers:—St. Ambrose, St. Augustine, St. Jerome, St. Gregory the Great; of the Greek Fathers:—St. Athanasius, St. Basil, St. Gregory Nazianzen, St. John Chrysostom.

Death of Arius. Death of Nestorius.

Brief lives of Saints named on p. 92.

Short account of the Crusades, especially "the Children's." St. Dominic and the Rosary; the "Seraph of Assisi;" Albertus Magnus and the Blessed Mother; Venerable Joan of Arc. Columbus.

Much of this work can be done by assigning the proper books to be read either in class or out of class.

**Hymns, Quotations, Recitations.**—*As noted in Appendix*, pp. 121-134.

**Busy Work.**—*As indicated for Fifth Grade.*

<sup>1</sup> "Soul-Blindness," p. 17.

## SEVENTH GRADE.

Special Patron—(Boys) St. John the Evangelist.  
(Girls) St. Teresa.

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**Prayers.**—Oral and written reviews of those of preceding Grades.

Additional: "Soul of Christ," etc.

"Out of the Depths." (*Appendix*, p. 123.)

**Aspirations.**—Those of preceding Grade. (*Appendix*, p. 123.)

Additional: "May the Heart,"

"O Sacrum Convivium!—O Sacred Banquet!"

**Catechism.**—Any advanced Catechism that adheres to the definitions of the Plenary Council Catechism.

Ten Commandments, as in Bible. Cardinal virtues. Evangelical counsels. Nine ways of being accessory to another's sin. Sins that cry to heaven for vengeance. Why the Church uses Latin in her Liturgy. Gospels of Sundays and festivals. Principal feasts: Pentecost to Advent.

**Bible History.**—Review by taking the Old Testament Types of the New Dispensation.

Church History.—(*Text-book or Reader.*)

Bible Study.—Bancroft's Biblical Charts, Nos. I, II, III, present objective matter which will be very interesting to pupils of Seventh and Eighth Grades.

Bible Geography.—Topography and boundaries of the City of Jerusalem.

**Instruction.**—Instruction on all the festivals of the year, both of first and second class.

On the Commandments of God and of the Church. Instruction in detail on the ceremonies, etc., of Baptism, Confirmation, Holy Eucharist, Extreme Unction.

Also on support of pastors; Peter's pence. Novenas; processions.

On Christian modesty of deportment: at home; in church; in the street; in society; keeping the Blessed Mother before the children as their model. Vocation in life.

**Practices.**—Practices of respect and deference to superiors; ecclesiastics; civil authorities; parents; elders; duties to employers, emphasizing honesty as to all transactions, employment of time, care of the property of employers, and the like.

How to prepare a person and place for Holy Viaticum and Extreme Unction. On having Masses said for the living and the dead. Devotion of the Forty Hours.

Prayer according to the "First," "Second," and "Third" Method of St. Ignatius. (*Appendix*, pp. 158-159.)

**Stories.**—Church History Stories.

Story of Lourdes and other remarkable shrines and pilgrimages.

Incidents in the lives of St. Alphonsus Liguori ; St. Francis de Sales ; " The Angel of the Schools " ; Sts. Benedict and Scholastica ; St. Teresa ; St. Louis of France and his mother ; St. Bede ; Venerable Bishop Neumann ; etc.

**Hymns.**—Those of preceding Grades. (*Appendix*, p. 157.)

Pilgrims of the Night.	( " p. 157.)
" Nearer, my God, to Thee."	( " p. 157.)
" O Jesus Christ, remember."	( " p. 157.)
" Panis Angelicus."	( " p. 157.)
" Ave Verum."	( " p. 157.)
" O Salutaris Hostia."	( " p. 157.)
" Tantum Ergo."	( " p. 157.)
St. John the Evangelist.	( " p. 157.)
St. Teresa.	( " p. 157.)

**Quotations.**—(*From Scripture.*)

" There was no room," etc.	( <i>Appendix</i> , p. 125.)
" A sacrifice to God."	( " p. 125.)
" If any man will not work," etc.	( " p. 125.)
" Peace I leave with you," etc.	( " p. 125.)
" Let another praise thee," etc.	( " p. 125.)
" If any man say," etc.	( " p. 125.)
" He humbled himself," etc.	( " p. 126.)
" Charity is patient," etc.	( " p. 126.)
( <i>From the " Imitation."</i> )	( " p. 126.)

**Recitations.**—The Repose in Egypt. (*Appendix*, p. 137.)

Vital Spark.	( " p. 138.)
The Agony.	( " p. 138.)
Vision of the Wounds.	( " p. 145.)
The Memory of the Dead.	( " p. 142.)
Wishes about Death.	( " p. 143.)
My Mother.	( " p. 145.)
God's Likeness.	( " p. 146.)
My Mediator	( " p. 146.)



PLAN OF ANCIENT JERUSALEM.





### PLAN OF ANCIENT JERUSALEM AT THE TIME OF OUR SAVIOUR.

The pupils should learn only the principal places of the City and of the Temple, and their relative position, that they may be able thus to picture in their imagination the scenes of "the Life Divine" that were enacted in the Temple.

- |                         |                          |
|-------------------------|--------------------------|
| 1. Mount Calvary.       | 25. Original Wall.       |
| 2. Temple.              | 26. Gethsemane.          |
| 3. Mount of Olives.     | 27. Hinnom Valley.       |
| 4. Evil Counsel Hill.   | 28. Bezetha.             |
| 5. Haceldama.           | 29. Mount Zion.          |
| 6. Bethany Road.        | 30. Bethlehem Gate.      |
| 7. Antonia Castle.      | 31. Benjamin Gate.       |
| 8. Jericho Road.        | 32. Corner Gate.         |
| 9. Common Prison.       | 33. Mount Acre.          |
| 10. Asmonean Palace.    | 34. Jehosaphat Valley.   |
| 11. Red Heifer Bridge.  | 35. Mount of Offence.    |
| 12. Herod's Palace.     | 36. Cedron River.        |
| 13. Tower of Hippicus.  | 37. Pilate's Aqueduct.   |
| 14. Tower of Phasælus.  | 38. Place of Prophecies. |
| 15. Tower of Mariamne.  | 39. Jaffa Gate.          |
| 16. Lower Gihon Pool.   | 40. St. Stephen's Gate.  |
| 17. Amphitheatre.       | 41. House of Annas.      |
| 18. Tower of Psephinus. | 42. House of Caiaphas.   |
| 19. Tomb of David.      | 43. Bethesda.            |
| 20. Cenacle.            | 44. Mount Moriah.        |
| 21. Market Place.       | 45. Pool of Siloe.       |
| 22. First Wall.         | 46. Solomon's Palace.    |
| 23. Second Wall.        | 47. Park.                |
| 24. Third Wall.         | 48. Road to Bethphage.   |

## SUGGESTIONS TO TEACHERS OF THE SEVENTH GRADE.

**Prayers and Aspirations.**—As in the preceding Grades.

**Catechism.**—The Ten Commandments of God. *As found in the Twentieth Chapter of Exodus.*

**First.**—(a) I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. (b) Thou shalt not have strange gods before Me. (c) Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. (d) Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me. (e) And showing mercy unto thousands to them that love Me, and keep My commandments.

**Second.**—Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

**Third.**—(a) Remember that thou keep holy the sabbath day. (b) Six days shalt thou labor, and shalt do all thy works. (c) But on the seventh day is the sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy beast, nor the stranger that is within thy gates. (d) For in six days the Lord made heaven, and earth, and the sea, and all things that are in them, and rested on the seventh day, therefore the Lord blessed the sabbath day, and sanctified it.

**Fourth.**—Honor thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee.

**Fifth.**—Thou shalt not kill.

**Sixth.**—Thou shalt not commit adultery.

**Seventh.**—Thou shalt not steal.

**Eighth.**—Thou shalt not bear false witness against thy neighbor.

**Ninth-Tenth.**—Thou shalt not covet thy neighbor's house: neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his.

*Explain the difference between the Catholic and Protestant numbering of the Commandments. (See Archbishop Lynch's "Catholic Doctrine and Practice," p. 32.)*

A Text-Book of Liturgy; Father Klauder's "Catholic Practice"; or the "Practical Guide for Catholics" will be found very helpful in the work of this and the following Grades.

**Bible History.**—In his Preface to Knecht's "Commentary on the Holy Scripture," the Rev. Father Glancey gives the following topical summary of Types in the Old

Testament, which, followed, becomes an admirable review of both the Old and New. His "Scripture History for Confraternity Classes" gives fuller explanation.

### THE HOLY EUCHARIST.

- I.—TYPES OF THE HOLY EUCHARIST: (a) The Sacrifice of Melchisedech. (b) The Paschal Lamb. (c) The Manna. (d) The Food of Elias. (e) The Jewish Sacrifices.
- II.—THE PROPHECY OF MALACHIAS.
- III.—CHRIST PROMISES A NEW SACRIFICE. (a) At Jacob's Well. (b) After the multiplication of the Loaves.
- IV.—THE LAST SUPPER—Institution of the Blessed Eucharist.
- V.—THE TWO DISCIPLES GOING TO EMMAUS.
- VI.—MIRACLES ILLUSTRATIVE OF THE BLESSED EUCHARIST: (a) Water made wine at Cana. (b) Multiplication of the loaves. (c) Christ walking on the waters; (d) The Transfiguration.

The important subject of the Church may be treated somewhat similarly.

### THE CHURCH.

#### PART I.—THE OLD TESTAMENT.

- I.—*Introductory.*
- II.—THE CHURCH A FAMILY. (a) Noe; the Ark. (b) Call of Abraham: the promises to Abraham, Isaac, Jacob.
- III.—THE CHURCH A PEOPLE. (a) Moses. (b) Giving of the Law. (c) The Tabernacle. (d) Entrance into the Promised Land.
- IV.—THE CHURCH A KINGDOM. (a) David. (b) Solomon; building of the Temple. (c) The Kingdom broken up.
- V.—GOD PROMISES TO SET UP A NEW KINGDOM.

#### PART II.—THE GOSPELS.

- VI.—*Introductory.*
- VII.—CHRIST THE KING. The Kingdom of God.
- VIII.—PARABLES ON THE KINGDOM OF GOD. (a) The Hidden Treasure. (b) The Pearl of Great Price. (c) The Wheat and the Cockle. (d) The Drag-net. (e) The Leaven. (f) The Mustard Seed. (g) The Good Shepherd.
- IX.—JESUS CALLS DISCIPLES.

X.—THE FIRST MIRACULOUS DRAUGHT OF FISHES.

XI.—PETER'S CONFESSION OF FAITH. The Foundation of the Church of Christ.

XII.—CHRIST PROMISES THAT PETER'S FAITH SHALL NOT FAIL.

XIII.—THE SECOND MIRACULOUS DRAUGHT OF FISHES. Christ makes Peter Chief Shepherd.

XIV.—THE MISSION OF THE APOSTLES.

PART III.—HISTORY OF THE CHURCH AFTER OUR LORD'S ASCENSION.

XV.—THE OPENING OF THE CHURCH.

XVI.—PETER CURES THE LAME MAN.

XVII.—THE FIRST CHRISTIANS.

XVIII.—THE APOSTLES WORK MIRACLES ; ARE IMPRISONED, etc.

XIX.—CONVERSION OF ST. PAUL.

XX.—PETER VISITS THE CHURCHES.

XXI.—PETER'S VISION. Cornelius.

XXII.—PETER IMPRISONED, AND SET FREE BY AN ANGEL.

XXIII.—THE COUNCIL OF JERUSALEM.

XXIV.—THE PRIMACY OF ST. PETER.—SUMMARY.

Review all preceding work in the New Testament, using *Tablets*, pp. 74-78, but adding thereto all the Parables, with brief explanation of the same.

So follow the course of our Lord's life, especially the last scenes (and these in conjunction with the map of Jerusalem), that they may take a hold on the memory and imagination of your pupils, that time will never efface :—then, indeed, will they have reason to "rise up and call you blessed."

Beginning at Mount Sion, trace, step by step, the events of Holy Thursday night. The Life of Christ by Father Maas, by Father Fouard or by Father Elliott gives graphic and minute details. The fatigue, the shame, the special suffering of each step of the Passion are brought home to one with overwhelming force when thus followed. Make the plan of the city on the sand-board, and at every station, beginning from Pilate's Court, have the children place a little cross and describe each until they come to the awful culmination.

A little model of our Lord's tomb, showing how the stone could be "rolled away" can easily be made; D. C. Cook & Co., New York and Chicago, have such a model for sale. If it be built up in sand with a few stones, twigs and flowers around it, we shall have a realistic representation of "the tomb in the garden"; and the dolorous and glorious mysteries with which it is associated will be forever impressed upon the imagination.



**Instruction.**—Instruct on the principal feasts as they come, enforcing the lesson attached by the Church to each. Have cards with the names of the festivals on; let them be drawn, and the children tell of each. For such a lesson, assign previously a certain number, so that there be a definite preparation.

Do the same with the Commandments and the Precepts.

Often give sentences to be written, or compositions on the ceremonies, vestments, festivals, etc.

Points of Liturgy :—When and why the “Gloria” is not said in the Mass; the “Credo;” etc.

Explain the Devotion of the Forty Hours :—its meaning, its history, etc.

Endeavor earnestly to prepare the children of this Grade for that phase of life on which they must soon enter; the duties that will devolve on them, the dangers to which they will be exposed. Show how necessary it is to pray for light on one’s vocation; means to be taken for knowing it.

**Practices.**—Train in modes of salutation for different persons, times, and the like. Salutations used in correspondence with ecclesiastics, superiors, etc.

Give some idea of the Catholic Hierarchy : the Church teaching, taught; the office, position, etc., of our Holy Father the Pope, Cardinals, Archbishops, Bishops, Priests, Minor Clerics.

Explain briefly the devotion of the Stations; Holy Hour; Sacred Heart; Five Wounds; Precious Blood; Scapular of Mount Carmel; Angelus. How exercised;—but be sure to warn the children against adopting *many* practices. Show that all have one end, the adoration of God. Distinguish between what is merely devotional and what is essential.

**Stories.**—CHURCH HISTORY STORIES.—Building of St. Peter’s Cathedral in Rome; Henry VIII; English Martyrs: Fisher, More, Countess of Salisbury, Margaret Clitheroe, etc.

FROM AMERICAN CHURCH HISTORY.—Jogues, Marquette, Las Casas; Venerable Mary of the Incarnation; Mme. Duchesne, and other heroic pioneers, both men and women.

LOCAL CHURCH HISTORY.—Diocese, parish.

LOURDES.—Tell the story of our Lady and Bernadette briefly, showing that the humble simplicity of the child won our Lady’s love. Tell of the wonders daily wrought there. Show how it should promote devotion to the “Angelus” and the Rosary.

ST. THOMAS AQUINAS.—Purity,—reward of victory over temptation. His struggle for his vocation. His reputed dullness at study.

ST. ALPHONSUS.—Devotion to our Lady; care of time. Made a vow never to lose any.

ST. FRANCIS DE SALES.—His mildness,—power over heretics by force of example.

STS. BENEDICT AND SCHOLASTICA.—Holy brotherly and sisterly love. Her wonderful confidence in prayer. Their learning. How the Benedictines transformed



the face of Europe; their reward often only calumny and insult—like our Lord.

ST. TERESA.—Her choosing of our Blessed Mother as her mother; how she saved her from the dangers she ran through female vanity, bad company, novel-reading. Her wonderful learning, common sense, humility; writings. Reform of Carmel.

STORY OF QUEEN BLANCHE AND ST. LOUIS. Her horror of mortal sin. His wonderful government. His part in the Crusades.

St. BEDE.—The beautiful story of his life, including the last scene, the writing of St. John's Gospel. Draw the children's attention to this, in contrast with what is said of Wickliffe's giving the Scriptures to the people.

Lead them to see how the monks consecrated their lives, talent, etc., to copying the Scriptures.

Story of the "Uncorrupted Hand."

VENERABLE BISHOP NEUMANN.—Give the children a brief account of the Church in Philadelphia:—its prelates; the more remarkable Church-events and persons connected therewith. His life; the Cathedral; his death. His being declared Venerable. What it means.

**Hymns, Quotations, Recitations.** (*Appendix.*)

**Busy Work.**—See preceding Grades.

## EIGHTH GRADE.

### Special Patron—Our Lady of Victory.

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**Prayers.**—Review (orally and by writing) all the work of preceding Grades.

Additional :—Litany of the Blessed Virgin.

Act of Oblation. (*Appendix*, p. 123.)

**Aspirations.**—Review those of preceding Grades.

**Catechism.**—Any advanced Catechism that adheres to the Plenary Council Catechism.

Search-questions and general reviews.

Articles needed for, and ceremonies of all the Sacraments, especially Baptism, Extreme Unction, Viaticum.

Details of Sacraments of Holy Orders and Matrimony.

**Bible History and Church History.** *Old Testament.*—Review-questions on Bible History and Geography.

*New Testament.*—Review our Lord's life, especially periods of the Passion, Resurrection, Ascension.

The Apostolic Church.

The Ten Persecutions of the early Church.

Principal Heresies :—author, tenets, chief opponents.

Councils :—place, time, decisions.—*Text-book of Church History.*

Bible Study :—Plan of the Temple.

Acts of the Apostles.

**Instruction.**—Instruct in the lessons to be drawn from the lives of the principal Saints of the year and the feasts as they occur ; on the sacramentals ; on the marks and signs of the Church ; on duties to one's parish ; loyalty in helping on its works, on joining societies, and the like.

Sixth Precept of the Church in detail.

**Practices.**—Review all preceding Practices. Teach Meditation and Particular Examen. Explain the Offices of Holy Week.

**Stories.**—Our Lady of Victory ; Lepanto ; Sobieski ; Pius VI and VII, to show our Lady's protection. Teach the children to invoke her under the title of " Our Lady of Good Counsel."

Stories of St. Catherine of Sienna ; St. Bridget of Sweden ; St. Germaine ; St. Vincent de Paul ; of Blessed Thomas More and Fisher ; and the English Martyrs.

The " Beati " of America :—St. Rose, St. Turibius, etc.

<b>Hymns.</b> —Those of preceding Grades.	( <i>Appendix</i> , p. 157.)
“My God, I love Thee.”	( “ p. 157.)
“O Purest of Creatures.”	( “ p. 157.)
“O Mother, I could weep.”	( “ p. 157.)
“Pange Lingua.”	( “ p. 157.)
“Laudate Dominum.”	( “ p. 157.)
“Magnificat.” <i>English and Latin.</i>	( “ p. 157.)
“Vexilla Regis.”	( “ p. 157.)
“O Cor Amoris,”	( “ p. 157.)
“Laudamus Cor Jesu.”	( “ p. 152.)
Salve Regina.	( “ p. 157.)
<b>Quotations.</b> —( <i>From Scripture.</i> )	( <i>Appendix</i> , p. 126.)
“No servant,” etc.	( “ p. 126.)
“Every one,” etc.	( “ p. 126.)
“Therefore, I say to you,” etc.	( “ p. 126.)
“Benediction, and glory,” etc.	( “ p. 126.)
“For God so loved,” etc.	( “ p. 126.)
“He loved me,” etc.	( “ p. 126.)
“You are not your own,” etc.	( “ p. 126.)
( <i>From the “Imitation.”</i> )	( “ p. 126.)
<b>Recitations.</b> —Sign of the Cross.	( <i>Appendix</i> , p. 147.)
“Lead, Kindly Light.”	( “ p. 147.)
Angels’ Hymns. ( <i>From “Dream of Gerontius.”</i> )	( “ p. 148.)
Sonnet to St. Joseph.	( “ p. 149.)
St. Joseph to the Infant Jesus.	( “ p. 149.)
Assumption.	( “ p. 149.)
“Stabat Mater.”	( “ p. 150.)
“Listen.”	( “ p. 150.)
The Well-Spent Day.	( “ p. 150.)
Sonnet to the Blessed Virgin.	( “ p. 151.)
“O Faithful Cross.”	( “ p. 151.)

# THE CHURCH

## IN THE TIME OF THE APOSTLES.

*A.D. 33*

*to*

*A.D. 100*

### **The Early Church.**

Its visible Head. Cure of the lame man :—  
effect of miracle on the people ; on the  
Jewish priests.

Trial of Sts. Peter and John.

Manner of life among the early Christians.

Ananias and Sapphira :—crime, punish-  
ment.

"Signs and wonders."

### **Imprisonment of the Twelve.**

Miraculous deliverance.

Second arrest.

Appearance before the Sanhedrim ; Gama-  
liel's words.

### **The First Deacons.**

Choice. Office. St. Stephen's Martyrdom.

St. Philip: Conversion of Samaritans.

Baptism of Eunuch.

**Saul** :—Persecutor, Convert, Apostle.

### **St. Peter's Journeys.**

To Lydda ; to Joppa. Vision at Joppa.

Embassy from Cornelius.

### **At Cæsarea.**

Conversion of Cornelius and family. Gen-  
tiles received into the Church.

### **St. Peter in Antioch.**

### **Persecution by Herod Agrippa.**

Martyrdom of St. James.

St. Peter's imprisonment and miraculous  
deliverance.

Separation of the Apostles.

### **St. Paul's First Journey.**

(Saul and Barnabas chosen by the Holy  
Ghost.)

John Mark accompanies them.

Seleucia ; Cyprus ; Salamina and Paphos.

**Asia Minor** :—Pamphilia ; Cilicia ; Perge ;  
Antioch in Pisidia ; Iconium ; Lyconia ;  
Lystra and Derbe ; return by same route to  
Antioch in Syria.

Opposition of the Jews.

**First Council** (about A.D. 50). Cause of  
convocation. Place, persons, head ; manner  
of procedure. Decision.

### **St. Paul's Second Journey.**

Companions : Silas, Timothy, Luke.

Churches visited : Syria, Cilicia, Derbe,  
Lystra, Iconium, Phrygia, Galatia. Troas,  
where he received call to Macedonia.

Philippi (first place he preached in Europe).  
Thessalonica, Berea, Athens, — preached  
before the Areopagus.

Corinth, Ephesus, Cæsarea, Jerusalem,  
Antioch in Syria.

### **St. Paul's Third Journey.**

Visitation of Churches in Asia Minor.

Ephesus : burning of magic books ; the  
silversmiths.

Macedonia ; Corinth.

Return through Philippi, Troas, Miletus,  
Cæsarea, Jerusalem.

### **St. Paul in Jerusalem.**

Arrest in the Temple. Before the San-  
hedrim.

In Cæsarea (two years).

Before Felix ;—before Festus : Appeal to  
Cæsar.

Before Festus, King Agrippa and Bernice.

Journey to Rome :—Cæsarea to Malta ;  
Shipwreck ; Malta to Rome.

### **St. Paul in Rome.**

Imprisoned two years ; released.

Later travels in the West and East.

### **Second Imprisonment in Rome (under Nero).**

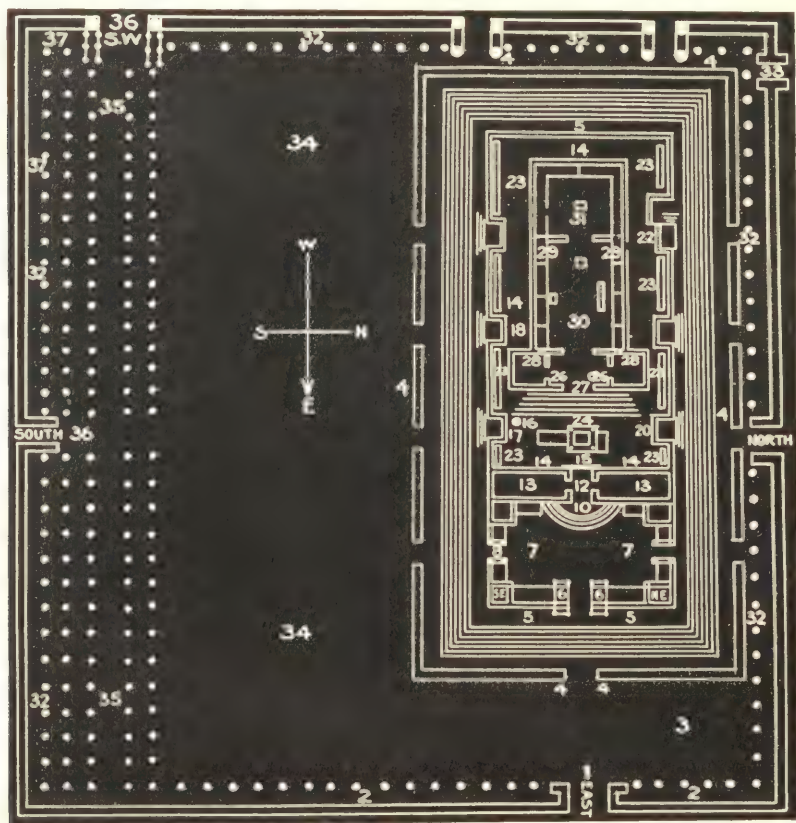
### **Death of Our Lady.**

**Sts. Peter and Paul put to Death**, June 29,  
about A.D. 67.

### **Destruction of Jerusalem.**

### **Labors and Deaths of the Twelve.**





GROUND PLAN OF TEMPLE OF JERUSALEM

The first Temple was built by Solomon in seven years, about 1005 B. C. ; it was destroyed by Nebuchodonosor, 584 B. C.

The Second Temple was built seventy years later by Zorobabel; not so grand, but larger than the first. From the second Temple were absent the Ark, the Shekinah or visible presence of God, and the Urim and Thummim. This Temple was repaired, beautified and enlarged by Herod the Great.

- |                                  |                              |   |
|----------------------------------|------------------------------|---|
| 1—Great Eastern or Shushan Gate. | 14—Court of the Priests.     | 27—The Door, only lawful entrance.        |
| 2—Solomon's Porch.               | 15—Altar.                    | 28—Towers, on them "Pinnacles of Temple." |
| 3—Court of the People.           | 16—Laver.                    | 29—Rooms for Priests.                     |
| 4—Soreg.                         | 17—Water Gate.               | 30—Holy Place.                            |
| 5—Court of the Jews.             | 18—Corban Gate.              | 31—The Holy of Holies.                    |
| 6—Gate Beautiful.                | 19—Dalak, or Flaming Gate.   | 32—Gate Tadi.                             |
| 7—Court of the Women.            | 20—Nitzus—Gate of Music.     | 33—Castle of Antonia.                     |
| 8—Porches and Gates.             | 21—North Gate.               | 34—The Court of the Gentiles.             |
| 9—Treasury.                      | 22—Moked, or Gate of Stoves. | 35—Royal Cloisters.                       |
| 10—Fifteen Steps of Degrees.     | 23—Six Gates with Porticos.  | 36—Tyropoeon Bridge.                      |
| 11—Porches with Rooms.           | 24—Sacred Place.             | 37—Jews' Wailing Place.                   |
| 12—Nicanor Gate.                 | 25—Triple Flight of Steps.   |   |
| 13—Court of Israel.              | 26—Gold Screen.              |   |



## TEMPLE OF SOLOMON.

(Explanation of Diagram of the Temple, p. 110.)

The Temple of Solomon was built on Mount Moriah and dedicated by Solomon nine hundred and ninety-nine years before the "Desired of nations" trod its pavement. This magnificent structure faced the east, as the east had to the Jews a special significance. So, one standing at the Eastern Gate (1) (also called Shushan, or Lily Gate, from the number of lilies which grew there) could see the Courts rising one above the other, the Altar and Holy Place occupying the summit of the Mount. How the Temple must have glistened in the distance when the sun shone on its gold-covered roof, studded with spikes of gold, so that the birds might not defile it!

Passing through this vast entrance, the bases of whose pillars were large rooms, and whose gates it required the united strength of twenty men to close, one came to Solomon's Porch (2) which extended all around next the outer walls; this was enclosed by monoliths of marble forty feet high. Next came the "Court of the Gentiles" (3 and 34); then the "Soreg" (4) or wall of marble, four and a half feet high, which, extending all around the Temple, separated the "Court of the Jews" (5) from the "Court of the Gentiles";—it was death for any one not a Jew to pass beyond this wall, as the inscriptions at the openings plainly indicated. In this Court was a flight of fourteen marble steps at the top of which ran the "Chel" or "Terrace" (5), a platform of grand dimensions, extending around the four sides of the "Mount of the Temple," upon which fifty thousand Jews might assemble during the offering of the sacrifices. At the top of this landing and in the centre was the "Gate Beautiful" (6), made of silver and ornamented with gold and Corinthian brass; here St. Peter performed his first miracle. (Acts 3: 2.) Through it one entered the "Court of the Women," (7) more than two hundred feet square, with covered porches and galleries and a square tower in each corner; these latter were used for the following purposes: the Northeast, for the wood for the Altar; the Southeast, was occupied by Nazarites under vows; the Southwest, served as a storing-place for the oil, incense and the "ashes of the heifer"; the Northwest, was used by the cleansed lepers.

One porch and gate (8) were on each side of the "Court of the Women"; within and to the right was the Treasury, the scene of the "Widow's Mite." Directly in front was a flight of semicircular steps on which the Levites chanted the songs of Degrees<sup>1</sup> (10).

The porches (11) on each side of the steps, had rooms in which were kept the priests' vestments and the musical instruments; here, also, the rulers held their councils. At the head of these steps was the splendid gate of Nicanor (12), built of Corinthian brass; here took place the Purification of our Blessed Mother and the Presentation of our Lord. On each side of this gate was the "Court of Israel" (13), in which as many

<sup>1</sup> Psalms 120 to 134.

as eight hundred of those "who were not like other men" might assemble. A low parapet marked off the eastern line of the "Court of the Priests" (14), which occupied the remainder of the space beyond. The Altar (15) in the centre of this Court, and directly in front of the Holy Place, was forty-five feet square and fifteen feet high, with steps on the north side for the priests, and an inclined plane on the south, over which were led the animals for sacrifice. To the left stood the "Laver" (16), and not far from it the "Water Gate" (17), a place of special ceremonies on the last day of the Feast.

At the south (18), southwest (19), northeast (20), north (21), and northwest (22), were gates; the last-named being near the headquarters of the Guards of the Temple; and there the final examination of the animals to be sacrificed took place. The six gates (23) just mentioned were adorned with porticoes and flights of marble steps leading to the courts below. There were also houses between them for the use of the priests. From the Altar to the Porch (24) was a very sacred place, and upon the triple flight of steps (25) leading up to it, the priest, coming from the Temple after having offered incense, turned toward the people and gave them Baron's benediction. It was there Zachary appeared to the people after the vision of the angel.

The Door (27) of the Holy Place was the only lawful entrance, over which hung the Screen (26), a golden vine with large bunches of grapes. On each side of the Great Door rose two Towers, the "Pinnacles of the Temple" (28), each one hundred and fifty feet high, and forming, with the remaining part, one great cube corresponding with their height. Upon the several stories of these Towers were rooms for the Priests (29), and within and upon the first floor was the Holy Place (30), sixty by thirty feet, and thirty feet high. The seven-branched Candlestick stood to the left, the Table of Shewbread on the right, and the Golden Altar of Incense directly in front of the Veil which separated the Holy of Holies (31) from the Holy Place. The Holy of Holies, into which no one but the High Priest ever entered, and he only once a year, was a perfect cube of thirty feet. It was there that God visibly manifested Himself by a light between the wings of the cherubim which overshadowed the Ark of the Covenant.

The Ark was not in the Temple in our Lord's time, as it had been lost or hidden when the Jews fell into captivity. Only a symbolic stone rested in the centre of the Holy Floor, and when the Veil of the Temple was rent on Good Friday, this Foundation Stone was revealed.

## SUGGESTIONS TO TEACHERS OF THE EIGHTH GRADE.

**Prayers and Aspirations.**—Review all of previous Grades; see that the children know the indulgences attached to them, and understand how to gain them.

From Missal or Prayer Book have the children read the Ordinary and Canon of the Mass; let them know why the Missal is moved; why sometimes the water is blessed, sometimes not; where the Mementos come; in a word, let your pupils be able to assist at Mass intelligently.

Explain the liturgical use of the Litany of the Saints; have them understand, and, if possible, know the responses;—they should love the Liturgy more than any other vocal prayer.

**Bible History.**—Review the Life of our Lord, as in Seventh Grade.

ACTS OF THE APOSTLES:—Writer? time? place? language? title? dedication? to whom addressed? subject? First and last event recorded.

CHURCH HISTORY:—The First Century. (*Tablet*, p. 109.)

On pages 153–154 of *Appendix* are given several mnemonic rimes that will help one to remember the heresies, councils, etc.

Urge the children to read Church History. Show them that the Church is both divine and human; and impress on them that if they hear objections alleged against the Church which they are unable to answer, they should hold to this fact: “The Church cannot err; *I* may not be able to explain what I am asked, but others, the priests, at least, can.”

Local Church History should be insisted on. (*Appendix*, p. 160.)

**Instruction.**—As the greater number of the pupils will leave school now to engage in some employment, instruct much in honesty, uprightness, respect for one’s word, promptness, respect to employers, the duty of not communicating their employer’s business matters to others, and the like.

Speak also of Protestant company, mixed marriages, marriage outside the Church. Sin and its penalties. Of the duty of praying to be guided in the choice of a state in life.

In this and the previous Grades be ingenious in winning the children to good reading. Ask in a friendly and affectionate way for “notes” of the books they read. Lead all to include in their list: “The Faith of our Fathers.”

Lives of Saints, attractively written, are now easily obtainable, but recommend also biographies of men and women of the world, uncanonized, which will perhaps seem to the generality more imitable. Among these may be noted: Lives of Lady Fullerton, Mrs. Peters, Eleanor Leslie, Mrs. Seton, Col. Garesché, Fred-eric Ozanam, Mother Kerr; Prince Gallitzin, and others.

**Stories.**—Lead the children, especially those that are motherless, to have devotion to our Lady as Counsellor; teach them to ask her guidance and advice in regard to company, reading, amusements, and the like. Tell them how St. Teresa chose our Lady to be her mother when her mother died, and that to that act she attributed her later preservation from evil.

St. Catherine of Sienna . . . Devotion to the Church.

St. Bernard, . . . “ “ our Lady.

St. Clare of Assisi, . . . Love of Poverty.

St. Bridget of Sweden . . . Devotion to the Passion.

St. Vincent de Paul, . . . Love of the Poor.

St. Germaine's life is very beautiful and well adapted to help the children.

Blessed Thomas More, Bishop Fisher, etc.; Fidelity to the cause of God and Holy Church.

Father Jogues, Father Lallemant, etc., to show how much our country owes them; their zeal for souls.



## SUGGESTIVE REVIEW QUESTIONS.

## SEVENTH AND EIGHTH GRADES.

- 1.—Under the heads: *Matter, form, minister, institution, necessity, effects, dispositions*, review the Sacraments of the Dead.
- 2.—Give *matter, form, minister*, of the Sacraments of the Living.
- 3.—From the Old Testament, name some types of our Lady.
- 4.—How was the Paschal Lamb a type of the Holy Sacrifice of the Mass? Of Communion?
- 5.—Reproduce in prose Mrs. Alexander's "Burial of Moses."
- 6.—What events are referred to in the following:—
  - (a) "The voice of one crying in the wilderness;"
  - (b) "Depart from me, O Lord;"
  - (c) "Children, have you any meat?"
- 7.—Name some memorable "heaps of stones" in the Old Testament.
- 8.—Which of the Evangelists gives most details of our Lord's Infancy?
- 9.—Describe the scene of the Annunciation; of the Adoration of the Magi; the raising of Jairus's daughter; giving (a) place; (b) time; (c) words; (d) acts; (e) lessons to be drawn therefrom.
- 10.—In the administration of what Sacraments is oil used? Salt? A white cloth?
- 11.—By whom and under what circumstances were the following words said:
  - "Arise, and take the Child," etc.
  - "Get thee behind me," etc.
  - "Woe to thee, Bethsaida," etc.
  - "Behold thy Son," etc.
  - "There was no room for them," etc.
  - "Much is forgiven her," etc.
  - "Lord, that I may see!"
- 12.—Why are the prayers one makes oneself often better for one than the prayers of the Church, since these are sacramentals?
- 13.—From the lives of the Saints, give instances of the Eight Beatitudes.
- 14.—Describe the special ceremonies of Ash Wednesday? How are the Ashes made? What does the priest say in putting them on our foreheads?
- 15.—What is the meaning of Candlemas Day? Of what use are Blessed Candles?
- 16.—Describe the storms spoken of in our Lord's life.
- 17.—What events do you connect with the words: Mara; Sinai; Josue; Caleb; Nadab; Gaza; Joppa; Bethphage?
- 18.—Draw a diagram of the Temple, showing the Holy of Holies; the Holy Place; the Priests' Court; the Court of the Women; Court of the Jews; Court of the Gentiles.



- 19.—Draw the Lake of Galilee ; on its shores mark Bethsaida ; Capharnaum ; Magdala ; Tiberias ; Mount Thabor.
- 20.—Write a sentence about each of the following : St. John Berchmans ; St. Rose of Lima ; St. Ambrose ; St. Athanasius.
- 21.—When the priest comes to a house to administer the Last Sacraments, there should be a little table or altar prepared, covered with —— ; on it two ——, holy ——, a corporal, a purifying glass, a Ritual, and Communion cloth.
- 22.—On a map of Palestine, locate where our Lord was born ; where the miraculous draught of fishes occurred ; where the Beatitudes were said ; where Peter received the Primacy.

*Such questions, it will be readily seen, could be made to cover the whole ground-work in review.*

**BIBLICAL SUBJECTS FOR COMPOSITION.**

In our Lord's Footsteps.  
Christ in the Temple.  
By the Waters of Galilee.  
The Seas that our Lord Saw.  
My Favorite Parables.  
Parables of Divine Mercy.  
The Favored Twelve.  
By Jordan's Wave.  
The Holy Mountains.  
Peter's Special Place.  
With St. John the Baptist.  
Our Lord's Life in Judea.  
Our Mother in the Gospels.  
Through the Fields with our Lord.  
Flowers named in the Gospel.  
In the Footsteps of the Patriarchs.  
Where Abraham Trod.  
The Parables of Prayer.  
Types of Christ our Lord.  
Types of Mary the Perfect Woman.  
Angelic Messengers.  
The Holiest Spot on Earth.  
Flowers Culled from the Gospel.  
"As showing His Mercy."  
Woman's Part in the Passion.  
Along the *Via Dolorosa*.  
The Sea of Tiberias, A.D. 30-1904.  
"This is the Land He Trod On."  
On the Way to Bethlehem.  
On the Way to Egypt.  
Solomon's Temple.  
The Temple in the Time of our Lord.  
The Flowers on Lips Divine.  
With a Poet through the Gospel. (The Divine Tragedy.)  
Where Peter Led.  
The Women of Israel.  
The Saviour of Egypt.  
In the Wilderness.  
A Midnight Vision.  
Julian the Apostate and the Temple.  
Scenes in the Cenacle.  
The Woman Judge.  
Contrast our Lord's First and Last Visit to the Temple.

## BOOKS HELPFUL FOR SEVENTH AND EIGHTH GRADES.

<i>Catechism No. 4</i> . . . . .	REV. FATHER KINKEAD.
<i>Catholic Practice</i> . . . . .	" " KLAUDER.
<i>Outlines of Old Testament History</i> . . . . .	REV. E. E. GIGOT.
<i>Outlines of New Testament History</i> . . . . .	" " " "
<i>Stories of Church History</i> . . . . .	REV. HENRY FORMBY.
<i>Catholic Ceremonies</i> . . . . .	ABBÉ DURAND.
<i>Faith of Our Fathers</i> . . . . .	CARDINAL GIBBONS.
<i>Ideals in Practice</i> . . . . .	COUNTESS ZAMOYSKA.
<i>Side Talks with Girls</i> . . . . .	RUTH ASHMORE.
<i>Catholic Doctrine and Practice</i> . . . . .	ARCHBISHOP LYNCH.
<i>Stray Thoughts for Mothers and Teachers</i> . . . . .	LUCY SOULSBY.
" " <i>on Character</i> . . . . .	" "
" " <i>on Reading</i> . . . . .	" "
" " <i>for Girls</i> . . . . .	" "
<i>Girlhood's Handbook of Woman</i> . . . . .	E. C. DONNELLY.
<i>Woman</i> . . . . .	REV. N. WALSH, S.J.
<i>Light for New Times</i> . . . . .	MARGARET FLETCHER.
<i>The School of the Heart</i> . . . . .	" "
<i>The Young Woman in Modern Life</i> . . . . .	BEVERLY WARNER, D.D.

## APPENDIX TO PART SECOND

## ALL THE SCHOOLS UNDER THE PATRONAGE OF THE HOLY FAMILY.

FIFTH GRADE . . .	Special Patron—	(Boys) St. Aloysius. (Girls) St. Agnes.
SIXTH GRADE . . .	Special Patron—	(Boys) St. John Berchmans. (Girls) St. Rose of <i>Lima</i> .
SEVENTH GRADE .	Special Patron—	(Boys) St. John <i>the Evangelist</i> . (Girls) St. Teresa.
EIGHTH GRADE . .	Special Patron—	Our Lady of Victory.

## HYMNS IN HONOR OF THE HOLY PATRONS.

FIFTH GRADE . . . .	" St. Aloysius " . . . .	" Parochial Hymn Book,"	p. 340.
	" St. Agnes " . . . .	" " " "	p. 348.
SIXTH GRADE . . . .	" St. John Berchmans " .	" S. S. Hymn Book,"	p. 51.
	" St. Rose of Lima " . .	" Sodalist's Hymnal,"	p. 296.
SEVENTH GRADE . .	" St. John the Evangelist "	" Parochial Hymn Book,"	p. 326.
	" St. Teresa " . . . .	" " " "	p. 352.
EIGHTH GRADE . . .	" Our Lady of Victory."		
	" Salve Regina " . . . .	" Sodalist's Hymnal, p. 234.	



## PRAYERS.

To the prayers assigned for the preceding Grades, add the following :—

### FIFTH GRADE.

#### PRAYER TO JESUS CRUCIFIED.

Look down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment ; the while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, whilst I call to mind the words which David, Thy prophet, said of Thee, my Jesus : “ They pierced my hands and my feet ; they numbered all my bones.”—(*Plenary Indulgence under the usual conditions.*)

#### MEMORARE OF ST. JOSEPH.

Remember, O most pure spouse of the blessed Virgin Mary, my sweet protector, Saint Joseph, that no one ever had recourse to thy protection, or implored thy aid without obtaining relief. Confiding, therefore, in thy goodness, I come before thee and humbly supplicate thee. Oh, despise not my petitions, foster-father of the Redeemer, but graciously receive them. Amen.—(*Ind.*, 300 days once a day.)

#### PRAYER TO PATRON SAINT.

O Great Saint, whose name I bear, protect me, pray for me, that, like thee, I may serve God faithfully on earth, and glorify Him eternally with thee in heaven. Amen.

#### PRAYER WHEN TAKING HOLY WATER.

Sprinkle me, O Lord, with hyssop, and I shall be cleansed ; wash me, and I shall be made whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me. In the name of the Father, etc.

#### SPIRITUAL COMMUNION.

*With an ardent desire to unite your soul to your loving Saviour, make the following acts :*

My Jesus, I believe that Thou art truly present in the most holy Sacrament. I adore Thee ; I am sorry that I have offended Thee. I love Thee. Come to my poor soul. Unite Thyself to me. I thank Thee, my Jesus. O never, never leave me.

(*This may also be sung to Chant, p. 145, “ Par. Hymn Book.”*)

## SIXTH GRADE.

## PRAYER FOR THE AGONIZING.

O most merciful Jesus, lover of souls, I pray Thee by the agony of Thy most Sacred Heart and by the sorrows of Thy Immaculate Mother, wash in Thy Blood the sinners of the whole world, who are now in their agony, and are to die this day.

Amen.

Heart of Jesus, once in agony, have pity on the dying.—(*Ind.*, 100 days each time.)

## OFFERING OF THE PRECIOUS BLOOD.

Eternal Father ! I offer Thee the precious blood of Jesus in satisfaction for my sins, and for the wants of holy Church.—(*Ind.*, 100 days each time.)

## ACT OF REPARATION FOR BLASPHEMY.

Blessed be God.

Blessed be His holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be Jesus in the Most Holy Sacrament of the altar.

Blessed be His most Sacred Heart.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be God in His Angels and in His Saints.—(*Ind.*, one year each time.)

## SEVENTH GRADE.

## SOUL OF CHRIST.

Soul of Christ, sanctify me ;

Body of Christ, save me ;

Blood of Christ, inebriate me ;

Water from the side of Christ, wash me ;

Passion of Christ, strengthen me ;

O good Jesus, hear me ;

Within Thy wounds, hide me ;

Permit me not to be separated from Thee ;

From the malignant enemy, defend me ;

In the hour of my death, call me,

And bid me come to Thee,

That, with Thy Saints, I may praise Thee

Forever and ever. Amen.—(*Ind.*, 300 days each time.)

## PSALM 129.

## Out of the Depths.

Out of the depths I have cried to Thee, O Lord! Lord, hear my voice.  
 Let Thine ears be attentive to the voice of my supplication.  
 If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it?  
 For with Thee there is merciful forgiveness; and by reason of Thy law, I have waited for  
 Thee, O Lord!  
 My soul hath relied on His word: my soul hath hoped in the Lord.  
 From the morning watch even until night, let Israel hope in the Lord.  
 Because with the Lord there is mercy: and with Him plentiful redemption.  
 And He shall redeem Israel from all his iniquities.  
 Eternal rest give to them, O Lord!  
 And let perpetual light shine upon them.  
 May they rest in peace. Amen. (*Ind.*, 100 days, when said kneeling, at the sound of  
 the "De profundis bell.")

## EIGHTH GRADE.

## ACT OF OBLATION.

My Queen! my Mother! I give myself entirely to thee; and to show my devotion to  
 thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole  
 being, without reserve. Wherefore, good mother, as I am thine own, keep me, guard  
 me, as thy property and possession.  
 (*Ind.*, 100 days once a day when recited morning and evening with a "Hail Mary" to implore of  
 the Blessed Virgin victory over temptations, especially those against chastity.)

## ASPIRATIONS.

## FIFTH GRADE.

Sweetest Jesus, be not my Judge, but my Saviour!—(*Ind.*, 50 days each time.)  
 Jesus, my God, I love Thee above all things!—(*Ind.*, 50 days each time.)  
 O God, be merciful to me a sinner!  
 Blessed be the holy and Immaculate Conception of the Blessed Virgin Mary, Mother of  
 God!—(*Ind.*, 300 days each time.)

## SIXTH GRADE.

May the most just, most high, and most amiable will of God be done in all things, be  
 praised and magnified for ever.—(*Ind.*, 100 days once a day.)  
 My Queen! my Mother! remember I am thine own. Keep me, guard me, as thy  
 property and possession.—(*Ind.*, 40 days each time.)

## SEVENTH GRADE.

May the Heart of Jesus in the most Blessed Sacrament be praised, adored and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen. (*Ind.*, 100 days once a day.)

## O SACRUM CONVIVIVUM.

O Sacred Banquet, where on Christ we feed,  
The memory of His Passion is recalled,  
The soul is filled with grace for every need,  
And heavenly glory in this pledge forestalled.

FATHER RUSSELL, S.J.

## EIGHTH GRADE.

*Review all aspirations taught in preceding Grades.*

## QUOTATIONS.

## FIFTH GRADE.

The fear of the Lord is the beginning of wisdom.—Proverbs 1 : 7.

Take up My yoke upon you and learn of Me, because I am meek and humble of heart : and you shall find rest to your souls.—St. Matt. 11 : 29.

But Jesus held His peace.—St. Matt. 26 : 63.

But He was wounded for our iniquities, He was bruised for our sins : the chastisement of our peace was upon Him, and by His bruises we are healed.—Isaias 53 : 5.

And bearing His own cross He went forth to that place which is called Calvary, but in Hebrew Golgotha.—St. John 19 : 17.

I am the Resurrection and the Life : he that believeth in Me although he be dead, shall live.—St. John 11 : 25.

Going, therefore, teach ye all nations : baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—St. Matt. 28 : 19.

## FROM THE "IMITATION."

We are all frail ; but see thou think none more frail than thyself.—*Imit.*, Bk. I, chap. ii, 4.

Esteem not thyself better than others, lest perhaps thou be accounted worse in the sight of God, who knoweth what is in man.—*Imit.*, Bk. I, chap. vii, 2.

Although thine own opinion be right, yet if for God's sake thou leavest it and followest another man's, thou wilt profit the more by it.—*Imit.*, Bk. I, chap. ix, 2.

A good conscience can bear very much and is very joyful in the midst of adversity.—*Imit.*, Bk. II, chap. vi, 1.

When Jesus is present, all is well, and nothing seems difficult ; but when Jesus is absent, everything is hard.—*Imit.*, Bk. II, chap. viii, 1.

For with God not any thing, how trifling soever, suffered for God's sake, shall go unrewarded.—*Imit.*, Bk. III, chap. xix, 3.

#### SIXTH GRADE.

He came unto His own, and His own received Him not.—St. John 1 : 11.

Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us.—St. Luke 11 : 15.

It is a more blessed thing to give, rather than to receive.—Acts 20 : 35.

For where there are two or three gathered together in My name, there am I in the midst of them.—St. Matt. 18 : 20.

Christ died for all.—II Corinthians 5 : 15.

The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age ?—Eccl. 25 : 5.

God made the little and the great, and He hath equally care of all.—Wisdom 6 : 8.

#### FROM THE "IMITATION."

He is truly great who hath great charity.—*Imit.*, Bk. I, chap. iii, 6.

Perfect men do not easily believe every tale-teller, for they know human weakness is prone to evil, and very apt to slip in speech.—*Imit.*, Bk. I, chap. iv, 1.

If thou have any good in thee, believe still better things of others, that thou mayest preserve humility.—*Imit.*, Bk. VII, chap. vii, 2.

He who neither desireth to please nor feareth to displease men shall enjoy much peace.—*Imit.*, Bk. III, chap. xxviii, 2.

Thou dost not need to answer for others, but thou shalt for thyself give an account : why, therefore, dost thou meddle with them ?—*Imit.*, Bk. III, chap. xxiv, 1.

Fight like a good soldier ; and if sometimes thou fall through frailty, resume greater courage than before, confiding in My more abundant grace.—*Imit.*, Bk. III, chap. vi, 5.

#### SEVENTH GRADE.

There was no room for them in the inn.—St. Luke 2 : 7.

A sacrifice to God is an afflicted spirit : a contrite and humble heart, O God, thou wilt not despise.—Psalms 50 : 19.

If any man will not work, neither let him eat.—II Thess. 3 : 10.

Peace I leave with you, My peace I give unto you : not as the world giveth, do I give unto you.—St. John 14 : 27.

Let another praise thee, and not thy own mouth : a stranger, and not thy own lips.—Prov. 32 : 2.

If any man say, I love God, and hateth his brother, he is a liar.—I St. John 4 : 20.



He humbled himself, becoming obedient unto death : even to the death of the Cross.—Phil. 2 : 8.

Charity is patient, is kind : Charity envieth not, dealeth not perversely, is not puffed up ; is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil.—I Cor. 13 : 4.

#### FROM THE "IMITATION."

The more thou knowest and the better, so much the heavier will thy judgment therefore be, unless thy life be also more holy.—*Imit.*, Bk. I, chap. ii, 3.

If we place our religious progress in outward observance only, our devotion will soon come to an end.—*Imit.*, Bk. I, chap. xi, 4.

He doth much who loveth much.—*Imit.*, Bk. I, chap. xv, 2.

Hold fast this short and perfect word, "Forsake all, and thou shalt find all ; relinquish desire, and thou shalt find rest."—*Imit.*, Bk. III, chap. xxxii, 1.

To many this seemeth a hard saying : "Deny thyself, take up thy cross, and follow Jesus."

But it will be much harder to hear that last word : "Depart from Me, ye cursed, into everlasting fire."—*Imit.*, Bk. I, chap. xii, 1, 2.

There is no order so holy nor place so retired, where there are not temptations or adversities.—*Imit.*, Bk. I, chap. xiii, 2.

#### EIGHTH GRADE.

No servant can serve two masters ; for either he will hate the one, and love the other ; or he will hold to the one, and despise the other : you cannot serve God and mammon.—St. Luke 16 : 13.

Every one therefore that shall confess Me before men, I will also confess him before My Father who is in heaven.—St. Matt. 10 : 32.

Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat : and the body more than the raiment ?—St. Matt. 6 : 25.

Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God forever and ever. Amen.—Apoc. 7 : 12.

For God so loved the world, as to give His only-begotten Son : that whosoever believeth in Him may not perish, but may have life everlasting.—St. John 3 : 16.

He loved me and delivered Himself for me.—Galat. 2 : 20.

You are not your own, for you are bought with a great price.—I Cor. 6 : 19.

#### FROM THE "IMITATION."

If thou didst know the whole Bible outwardly, and the sayings of all the philosophers, what would it all profit thee without charity and the grace of God ?—*Imit.*, Bk. I, chap. i, 3.

We often know not what we are able to do, but temptation discovereth what we are.—  
*Imit.*, Bk. I, chap. xiii, 5.

When a man humbleth himself for his faults, then he readily pacifieth others, and easily satisfieth those who are angry with him.—*Imit.*, Bk. II, chap. ii, 2.

When thou thinkest I am far from thee, I am often nearest to thee.—*Imit.*, Bk. III, chap. xxx, 3.

If thou fling away one cross, without doubt thou wilt find another, and perhaps a heavier.—*Imit.*, Bk. II, chap. xii, 5.

A great thing is love, a great good every way ; which alone lighteneth all that is burthensome, and beareth equally all that is unequal.—*Imit.*, Bk. III, chap. v, 3.

## RECITATIONS.

### FIFTH GRADE.

#### A DESIRE.

O to have dwelt in Bethlehem  
When the star of the Lord shone bright !  
To have sheltered the holy wanderers  
On that blessed Christmas night ;  
To have kissed the tender wayworn feet  
Of the Mother undefiled,  
And, with reverent wonder and deep delight  
To have tended the Holy Child !

Hush ! such a glory was not for thee !  
But that care may still be thine ;  
For are there not little ones still to aid  
For the sake of the Child divine ?  
Are there no wandering Pilgrims now,  
To thy heart and thy home to take ?  
And are there no mothers whose weary hearts  
You can comfort for Mary's sake ?

O to have knelt at Jesus' feet,  
And to have learnt His heavenly lore !  
To have listened the gentle lessons He taught  
On mountain, and sea, and shore !  
While the rich and the mighty knew Him not,  
To have meekly done His will :—  
Hush ! for the worldly reject Him yet,  
You can serve and love Him still.

Time cannot silence His mighty words,  
And though ages have fled away,  
His gentle accents of love divine  
Speak to your soul to-day.

O to have solaced that weeping one,  
Whom the righteous dared despise !  
To have tenderly bound up her scattered hair  
And have dried her tearful eyes !  
Hush ! there are broken hearts to soothe,  
And penitent tears to dry,  
While Magdalen prays for you and them,  
From her home in the starry sky.

O to have followed the mournful way  
Of those faithful few forlorn !  
And, grace beyond even an angel's hope,  
The Cross for our Lord have borne !  
To have shared in his tender mother's grief,  
To have wept at Mary's side,  
To have lived as a child in her home, and then  
In her loving care have died !

Hush ! and with reverent sorrow still  
Mary's great anguish share ;  
And learn, for the sake of her Son divine,  
Thy cross, like His, to bear.  
The sorrows that weigh on thy soul unite  
With those which thy Lord has borne,  
And Mary will comfort thy dying hour,  
Nor leave thy soul forlorn.

O to have seen what we now adore,  
And, though veiled to faithless sight,  
To have known, in the form that Jesus wore,  
The Lord of Life and Light !  
Hush ! for He dwells among us still,  
And a grace can yet be thine,  
Which the scoffer and doubter can never know,—  
The Presence of the Divine.  
Jesus is with His children yet,  
For His word can never deceive ;  
Go where His lowly Altars rise,  
And worship and believe.

ADELAIDE A. PROCTER.

## "EACH MOMENT HOLY IS."

Each moment holy is, for out from God  
 Each moment flashes forth a human soul.  
 Holy each moment is, for back to Him  
 Some wandering soul each moment home returns.

RICHARD WATSON GILDER.

## TWO WENT UP INTO THE TEMPLE TO PRAY.

Two went to pray? Oh, rather say,  
 One went to brag, the other to pray;  
  
 One stands up close and treads on high,  
 Where the other dares not send his eye;  
  
 One nearer to God's altar trod,  
 The other, to the altar's God.

RICHARD CRASHAW.

## HOLY LAND.

This is the earth He walked on; not alone  
 That Asian country keeps the sacred stain;  
 Ah, not alone the far Judæan plain,  
 Mountain and river! Lo, the sun that shone  
 On Him, shines now on us; when day is gone  
 The moon of Galilee comes forth again  
 And lights our path as His; an endless chain  
 Of years and sorrows makes the round world one.  
 The air we breathe, He breathed—the very air  
 That took the mold and music of His high  
 And godlike speech. Since then shall mortal dare  
 With base thought front the ever-sacred sky—  
 Soil with foul deed the ground whereon He laid  
 In holy death His pale, immortal head!

RICHARD WATSON GILDER.

## THE SIGN OF THE CROSS.

*In the Name of the Father, and of the Son,  
 And Holy Ghost, God Three in One.*  
 May the Will of God be ever done!  
 With the holy cross myself I sign,  
 From forehead to breast the upright line,

From shoulder to shoulder the cross's arms,  
 My soul and body to save from harms.  
 While on my forehead my hand I lay,  
*In the Name of the Father*, is all I say :  
 In the Name, for all the Three are One.  
 And next I say, *And of the Son*,  
 While on my breast my hand I place.  
 Lastly, the rest of the cross I trace  
 From shoulder to shoulder, saying then,  
*And of the Holy Ghost. Amen.*

Let me think it over again.  
 With the name of the Father I sign my brain,  
 Seat and symbol of mind and thought,  
 For I believe what God has taught.  
 With the name of the Son my heart I sign,  
 Seat and symbol of love divine—  
 O Heart of Jesus, I give Thee mine !  
 While on my shoulders the cross I trace,  
 I name the Holy Ghost, whose grace  
 Will make the heavy burden light,  
 As bravely I bear it in God's sight.

Thus shall the work of each day be done  
*In the Name of the Father, and of the Son,*  
*And Holy Ghost, God Three in One.*

FATHER RUSSELL, S.J.

#### THE CHRISTMAS BABE.

So small that lesser lowliness  
 Must bow to worship or caress ;  
 So great that heaven itself to know  
 Love's majesty must look below.

FATHER TABB.

#### IN ROSARY MONTH.

There's many a rosary told at Mary's feet,  
 Not pearly gleams nor amethystine glows,  
 When, come as child to mother, we repeat  
 The dolorous decades of our daily woes.



How maketh she response? Like arrow sped  
 By angel-archer, memories upstart  
 Of ways wherein her sinless heart hath bled  
 In union with the Man-God's smitten heart.  
 Is ours the weight of poverty and care?  
 Was it not hers in Bethlehem of old?  
 Homeless are we? Even so did Mary fare  
 Forth with the Lamb from Bethlehem's menaced fold.  
 Our world is dark, mayhap because we miss  
 The friendly faith a crucial hour disproved;  
 She knew Gethsemane,—its traitor kiss;  
 And Judas was of those whom Jesus loved.  
 Desolate we and making ceaseless moan  
 For that the best are summoned from beside?  
 What of Jerusalem and the chamber lone  
 From Calvary's eve to dawn of Easter-tide?  
 Mary hath borne all,—the lack; the loss;  
 On heights of pain, in deeps of woe, hath stood;  
 Tell o'er thy decades, holding fast the cross,  
 The badge and bond of Mary's motherhood.

MARGARET M. HALVEY.

GOOD FRIDAY.

O Heart of Three-in-the evening,  
 You nestled the thorn-crowned head;  
 He leaned on you in His sorrow,  
 And rested on you when dead.  
 Ah! Holy Three-in-the evening,  
 He gave you His richest dower;  
 He met you afar on Calvary,  
 And made you "His own last hour."  
 O Brow of Three-in-the evening,  
 Thou wearest a crimson crown;  
 Thou art Priest of the hours forever,  
 And thy voice, as thou goest down  
 The cycles of time, still murmurs  
 The story of love each day:  
 "I held in death the Eternal,  
 In the long and the far-away."

O Heart of Three-in-the evening,  
 Mine beats with thine to-day ;  
 Thou tellest the olden story.  
 I kneel—and I weep and pray.

FATHER RYAN.

**A TRUE LENT.**

Is this a fast,—to keep  
 The larder lean,  
 And clean  
 From fat of veals and sheep ?  
 Is it to quit the dish  
 Of flesh, yet still  
 To fill  
 The platter high with fish ?  
 Is it to fast an hour,  
 Or ragged go,  
 Or show  
 A downcast look, and sour ?  
 No ! 'Tis a fast to dole  
 Thy sheaf of wheat,  
 And meat,  
 Unto the hungry soul.  
 It is to fast from strife,  
 From old debate,  
 And hate,—  
 To circumcise thy life.  
 To show a heart grief-rent ;  
 To starve thy sin,  
 Not bin,—  
 And that's to keep thy Lent.

ROBERT HERRICK.

**THE HOLY FAMILY.**

**I.**

Praise, praise to Jesus, Joseph, Mary,  
 The Three on earth most like the Three in heaven !  
 Praise, praise to Jesus, Joseph, Mary,  
 To whom these Heavenly Likenesses were given !

2.

'Mid Nazareth's sequestered mountains  
How lovely was the Household of the Three,  
And by the desert's crystal fountains  
What secret wonders did not angels see !

3.

When by the dark Egyptian river,  
Joseph, the Mother, and the marvellous Child,  
Heard the chill night-wind softly quiver  
In the tall palms or o'er the sandfields wild.

4.

Sweet Family ! swift years are speeding ;  
Thrice ten have passed o'er Nazareth's secret home :  
Poor, weary world ; it lies all bleeding :  
Why should it wait ? Why should not Jesus come ?

## SIXTH GRADE.

## THE HOLY FAMILY.

(Continued.)

5.

Sweet Family ! thy charms detain Him ;  
Thou savest Him from an untimely woe ;  
From men that would too soon have slain Him  
He hides in thee, God's Paradise below !

6.

O House of Nazareth ! Earth's Heaven !  
Our households now are hallowed all by thee ;  
All blessings come, all gifts are given,  
Because of thy dear Earthly Trinity.

7.

Sing to the Three with jubilation !  
Husbands and wives, parents and children sing !  
Sing to the House, from which salvation  
Flows o'er your homes as from a hidden spring !

8.

Now praise, oh praise the sinless Mother,  
Praise to that Household's gentle Master be ;  
And, with the Child whom we call Brother,  
Weep, weep for joy of that dear Family !

FATHER FABER.

## JESUS IS GOD.

Jesus is God ! The solid earth,  
The ocean broad and bright,  
The countless stars, like golden dust,  
That strew the skies at night,  
The wheeling storm, the dreadful fire,  
The pleasant, wholesome air,  
The summer's sun, the winter's frost,  
His own creations were.

Jesus is God ! The glorious bands  
Of golden angels sing  
Songs of adoring praise to Him,  
Their Maker and their King.  
He was true God in Bethlehem's crib,  
On Calvary's cross, true God,  
He who in heaven eternal reigned,  
In time on earth abode.

Jesus is God ! Alas ! they say  
On earth the numbers grow  
Who His Divinity blaspheme  
To their unfailing woe.  
And yet what is the single end  
Of this life's mortal span,  
Except to glorify the God  
Who for our sakes was man ?

Jesus is God ! Let sorrow come,  
And pain, and every ill ;  
All are worth while, for all are means  
His glory to fulfil ;  
Worth while a thousand years of life  
To speak one little word,  
If by our *Credo* we might own  
The Godhead of our Lord !

Jesus is God ! If on the earth  
This blessed faith decays,  
More tender must our love become,  
More plentiful our praise.  
We are not angels, but we may  
Down in earth's corners kneel,  
And multiply sweet acts of love,  
And murmur what we feel. — FATHER FABER.

## BETWEEN THE CRADLE AND THE CROSS.

Between the Cradle and the Cross,  
Dear Lord, Thou walkest with us hand in hand;  
The whole round world is made a Holy Land,  
Since Thou didst come to share our gain and loss,  
And blest the Cradle and the Cross.

Thou who didst lie in Bethlehem's stall,  
Hast made all childhood holy for Thy sake;  
Since Thou on Mary's breast didst sleep and wake,  
Through that one mother Thou hast hallowed all,  
Thy birth alone our birth-sin could retrieve,  
And Mary hath atoned for Eve.

G. A. DAVIS.

## TWO MESSAGES.

A message from the Sacred Heart!

What may Its message be?

"My child, My child, give Me thy heart—  
My heart has bled for thee."

This is the message Jesus sends

To my poor heart to-day,

And eager from His throne He bends

To hear what I shall say.

A message to the Sacred Heart!

Oh! bear it back with speed:

"Come, Jesus, reign within my heart—

Thy Heart is all I need."

Thus, Lord, I'll pray until I share

That Home, whose joy Thou art,

No message, dearest Jesus, there,

For heart will speak to heart.

FATHER RUSSELL, S.J.

## ROSARY.

Were every word I wrote a gem,  
And every thought a golden thread,  
'Twere all unworthy to o'erspread  
My Lady's raiment's very hem.



With rarest pearls of words and deeds,  
 Into historic settings wrought,  
 In costliest chain of human thought  
 I'd form my Lady's Rosary beads.

BROTHER AZARIAS.

#### OUR TITLES.

Are we not Nobles ? we who trace  
     Our pedigree so high,  
 That God, for us and for our race,  
     Created Earth and Sky,  
 And Light, and Air, and Time, and Space,  
     To serve us, and then die ?

Are we not Princes ? we who stand  
     As heirs beside the Throne :  
 We who call the Promised Land  
     Our Heritage, our own ;  
 And answer to no less command  
     Than God's, and His alone ?

Are we not kings ? both night and day,  
     From early until late,  
 About our bed, about our way,  
     A guard of Angels wait ;  
 And so we watch, and work, and pray,  
     In more than royal state.

Are we not holy ? Do not start ;  
     It is God's sacred will  
 To call us Temples set apart  
     His Holy Ghost may fill :  
 Our very food . . . O hush, my heart,  
     Adore *It*, and be still !

Are we not more ? our Life shall be  
     Immortal and divine ;  
 The nature Mary gave to Thee,  
     Dear Jesus, still is Thine ;  
 Adoring, in Thy Heart, I see  
     Such blood as beats in mine.

O God, that we can dare to fail,  
     And dare to say we must !

O God, that we can ever trail  
 Such banners in the dust ;  
 Can let such starry honors pale,  
 And such a Blazon rust !  
 Shall we upon such Titles bring  
 The taint of sin and shame ?  
 Shall we, the children of the King,  
 Who hold so grand a claim,  
 Tarnish by any meaner thing  
 The glory of our name ?

ADELAIDE PROCTER.

PRAYER OF ST. FRANCIS XAVIER.

O God ! I love Thee, not that I  
 May reign with Thee eternally,  
 Nor that I may escape the lot  
 Of those, O God ! who love Thee not.  
 Thou, Thou, my Jesus, Thou for me  
 Didst agonize on Calvary ;  
 Didst bear the cross, the nails, the lance,  
 The rabble's ignominious glance ;  
 Unnumber'd griefs, unmeasured woes,  
 Faintings, and agonizing throes,  
 And death itself, and all for me,  
 A sinner, and Thy enemy !  
 Ah ! shall not, then, Thy love cause me,  
 Most loving Jesus, to love Thee ?  
 Not that in Heaven I may reign,  
 Not to escape eternal pain,  
 Nor in the hope of any gain ;  
 But, as Thou, Jesus, didst love me,  
 So do I love and will love Thee,  
 Because Thou art my King, my Lord,  
 Because, O Jesus, Thou'rt my God !

SEVENTH GRADE.

THE REPOSE IN EGYPT.<sup>1</sup>

All day I watch the stretch of burning sand,  
 All night I brood beneath the golden stars ;  
 Amid the silence of a desolate land  
 No touch of bitterness my reverie mars.

<sup>1</sup> With this, use Merson's "Repose in Egypt" (Perry Pictures).

Built by the proudest of a kingly line,  
 Over my head the centuries fly fast :  
 The secrets of the mighty dead are mine,  
 I hold the key of a forgotten past.

Yet ever hushed into a rapturous dream  
 I see again that night,—a halo mild  
 Shone from the liquid moon : beneath her beam  
 Travelled a tired young Mother and her Child.

Within my arms she slumbered, and alone  
 I watched the Infant. At my feet her guide  
 Lay stretched o'erwearied ; on my breast of stone  
 Rested the Crucified.

AGNES REPPLIER.

#### VITAL SPARK.

Vital spark of heavenly flame !  
 Quit, O quit this mortal frame !  
 Trembling, hoping, lingering, flying,  
 O the pain, the bliss of dying !  
 Cease, fond nature, cease thy strife,  
 And let me languish into life !

Hark ! they whisper ; angels say,  
 Sister spirit, come away !  
 What is this absorbs me quite !  
 Steals my senses, shuts my sight,  
 Drowns my spirits, draws my breath ?  
 Tell me, my soul, can this be death ?

The world recedes ; it disappears !  
 Heaven opens on my eyes ! my ears  
 With sounds seraphic ring :  
 Lend, lend your wings ! I mount ! I fly !  
 O Grave ! where is thy victory ?  
 O Death, where is thy sting ?

ALEX. POPE.

#### THE AGONY.

O Soul of Jesus, sick to death !  
 Thy blood and prayer together plead ;  
 My sins have bowed Thee to the ground,  
 As the storm bows the feeble reed.

Midnight—and still the oppressive load  
Upon Thy tortured Heart doth lie ;  
Still the abhorred procession winds  
Before Thy spirit's quailing eye.

Thy spirit weighs the sins of men :  
Thy science fathoms all their guilt ;  
Thou sickenest heavily at Thy Heart,  
And the pores open,—Blood is spilt.

Sin and the Father's Anger ! they  
Have made Thy lower nature faint ;  
All save the love within Thy Heart,  
Seemed for the moment to be spent.

My God ! My God ! and can it be  
That I should sin so lightly now,  
And think no more of evil thoughts,  
Than of the wind that waves the bough ?

I sin,—and heaven and earth go round,  
As if no dreadful deed were done,  
As if God's Blood had never flowed  
To hinder sin, or to atone.

Shall it be always thus, O Lord ?  
Wilt Thou not work this hour in me  
The grace Thy passion merited,  
Hatred of self and love of Thee ?

Oh, by the pains of Thy pure love,  
Grant me the gift of holy fear ;  
And give me of Thy Bloody Sweat  
To wash my guilty conscience clear !

Ever when tempted, make me see,  
Beneath the olive's moon-pierced shade,  
My God, alone, outstretched, and bruised,  
And bleeding, on the earth He made.

And make me feel it was my sin,  
As though no other sins there were,  
That was to Him who bears the world  
A load that He could scarcely bear !

FATHER FABER.

## 'TIS WELL.

'Tis well with clear intelligence to see  
That he who says, "I, Lord, will follow Thee,"  
Says in effect, "I, Lord, will humble be!"

Then of supremest import 'tis to know :—  
Humility, wherefrom all graces flow,  
Without humiliations ne'er can grow.

As, then, humiliations are the rod  
To perfect those by whom the path is trod  
That leads thro' earthly trials up to God,  
Who that is prudent will not welcome scorn,  
And joy to see in shreds his honor torn,  
If Christ may only thus in him be born?

## FAITH.

O gift of gifts! O grace of faith!  
My God, how can it be  
That Thou, who hast discerning love,  
Shouldst give that gift to me?

There was a place, there was a time,  
Whether by night or day,  
Thy Spirit came and left that gift,  
And went upon His way.

How many hearts Thou mightst have had  
More innocent than mine,  
How many souls more worthy far  
Of that sweet touch of Thine?

Ah grace! into unlikeliest hearts  
It is thy boast to come,  
The glory of thy light to find  
In darkest spots a home.

How can they live, how will they die,  
How bear the cross of grief,  
Who have not got the light of faith,  
The courage of belief?

The crowd of cares, the weightiest cross,  
Seem trifles less than light;  
Earth looks so little and so low,  
When faith shines full and bright.



Oh happy, happy that I am !  
If thou canst be, O Faith,  
The treasure that thou art in life,  
What wilt thou be in death ?  
Thy choice, O God of goodness ! then  
I lovingly adore ;  
O give me grace to keep Thy grace,  
And grace to merit more.

FATHER FABER.

**TO OUR LADY AFTER HOLY COMMUNION.**

Mother, upon my lips to-day  
Christ's Precious Blood was laid ;  
That Blood which, centuries ago,  
Was for my ransom paid :  
And half in love and half in fear,  
I seek for aid from thee,  
Lest what I worship wrapt in awe  
Should be profaned by me.

Wilt thou vouchsafe as Portress dear,  
To guard those lips to-day,  
Lessen my words of idle worth,  
And govern all I say ?  
Keep back the sharp and quick retorts  
That rise so easily ;  
Soften my speech with gentle art  
To sweetest charity.

Check thou the laugh or careless jest  
That others harsh might find ;  
Teach me the thoughtful words of love  
That soothe the anxious mind ;  
Put far from me all proud replies,  
And each deceitful tone,  
So that my words at length may be  
Faint echoes of thine own.

O Mother, thou art mine to-day  
By more than double right,  
A soul where Christ reposed must be  
Most precious in thy sight ;

And thou canst hardly think of me  
From thy dear Son apart :  
Then give me from myself and sin  
A refuge in thy heart.

THE MEMORY OF THE DEAD.

Oh, it is sweet to think,  
Of those that are departed,  
While murmured Aves sink  
To silence tender-hearted,  
While tears that have no pain  
Are tranquilly distilling,  
And the dead live again  
In hearts that love is filling.

Yet not as in the days  
Of earthly ties we love them ;  
For they are touched with rays  
From light that is above them :  
Another sweetness shines  
Around their well-known features ;  
God with His glory signs  
His dearly ransomed creatures.

Yes, they are more our own,  
Since now they are God's only ;  
And each one that has gone  
Has left our heart less lonely.  
He mourns not seasons fled,  
Who now in Him possesses  
Treasures of many dead  
In their dear Lord's caresses.

Dear dead ! they have become  
Like guardian angels to us ;  
And distant heaven like home,  
Through them begins to woo us ;  
Love that was earthly, wings  
Its flight to holier places ;  
The dead are sacred things  
That multiply our graces.

They whom we love on earth  
Attract us now to heaven ;  
Who shared our grief and mirth  
Back now to us are given.  
They move with noiseless feet  
Gravely and sweetly round us,  
And their soft touch hath cut  
Full many a chain that bound us.

O dearest dead ! to heaven  
With grudging sighs we gave you :  
To Him—be doubts forgiven !  
Who took you there to save you :—  
Now get us grace to love  
Your memories yet more kindly,  
Pine for our homes above,  
And trust to God more blindly.

FATHER FABER.

WISHES ABOUT DEATH.

1.

I wish to have no wishes left,  
But to leave all to Thee ;  
And yet I wish that Thou shouldst will  
Things that I wish should be.

2.

And these two wills I feel within,  
When on my death I muse ;  
But, Lord ! I have a death to die,  
And not a death to choose.

3.

Why should I choose ? for in Thy love  
Most surely I descry  
A gentler death than I myself  
Should dare to ask to die.

4.

But Thou wilt not disdain to hear  
What those few wishes are,  
Which I abandon to Thy love,  
And to Thy wiser care.

5.

Triumphant death I would not ask,  
Rather would deprecate ;  
For dying souls deceive themselves  
Soonest when most elate.

6.

All graces I would crave to have  
Calmly absorbed in one,—  
A perfect sorrow for my sins,  
And duties left undone.

7.

All Sacraments and church-blest things  
I fain would have around,  
A priest beside me, and the hope  
Of consecrated ground.

8.

But, most of all, Thy Mother, Lord !  
I long to have with me,  
With all her nameless offices  
Around my bed to be.

9.

I would the light of reason, Lord !  
Up to the last might shine,  
That my own hands might hold my soul  
Until it passed to Thine.

10.

And I would pass in silence, Lord !  
No brave words on my lips,  
Lest pride should cloud my soul, and I  
Should die in the eclipse.

11.

But when, and where, and by what pain,—  
All this is one to me :  
I only long for such a death  
As most shall honor Thee.

## 12.

Long life dismays me, by the sense  
 Of my own weakness scared :  
 And by Thy grace a sudden death  
 Need not be unprepared.

## 13.

One wish is hard to be unwished,—  
 That I at last might die  
 Of grief for having wronged with sin  
 Thy spotless Majesty.

FATHER FABER.

## MY MOTHER.

Whene'er I doubt if one so base as I  
 Shall share with heavenly choirs their joy serene,  
*This* thought brings sweetest solace to my soul,  
 That thou, my Mother, art the Angels' Queen.

No seraph form, to human weakness strange,  
 The regal sceptre holds in that high place,  
 But at the right hand of the King of kings  
 Thou sittest throned, a daughter of our race.

Mother of God! Creation's star-crowned Queen!  
 Heaven's mightiest spirits worship at thy feet,  
 Yet 'mid the splendors of thy pomp divine  
 Our Mother and our Sister, too, we greet.

Shall I, then, fear to face the glittering ranks  
 That guard from step profane Heaven's dazzling scene?  
 Their flame-tipped swords would lower at the cry :  
 "Angels of God, my Mother is your Queen."

REV. EDWARD G. SWAINSON.

## VISION OF THE WOUNDS.

Two Hands have haunted me for days,  
 Two Hands of slender shape,  
 All crush'd and torn as in the press  
 Is bruise'd the purple grape.  
 At work or meals, at prayer or play,  
 Those mangled Palms I see,



And a plaintive voice keeps whispering :—

“These Hands were pierc’d for thee.”

For me, sweet Lord, for me ?

“Yea, even so, ungrateful child,

These Hands were pierced for thee.”

Through toil and dangers pressing on

As through a fiery flood,

Two slender Feet beside mine own

Mark every step with blood.

The swollen veins so rent with nails,

It breaks my heart to see,

While the same sad voice cries out afresh :

“These Feet were pierced for thee.”

For me, dear Christ, for me ?

“Yea, even so, rebellious soul,

These Feet were pierced for thee.”

As on they journey to the close,

These wounded Feet and mine,

Distincter still the vision grows,

And more and more divine.

For in my Guide’s wide open side

The riven Heart I see,

And a tender voice sobs like a psalm,

“This Heart was pierced for thee.”

For me, great God ! for me ?

“Yea, enter in, my love, my lamb !

This Heart was pierced for thee.”

ELEANOR C. DONNELLY.

#### GOD’S LIKENESS.

Not in mine own, but in my neighbor’s face,

Must I Thine image trace :

Nor he in his, but in the light of mine,

Behold Thy Face Divine.

FATHER TABB.

#### MY MEDIATOR.

“None betwixt God and me ?”

“Behold, my neighbor, thee,

Unto His lofty throne

He makes my stepping-stone.”

FATHER TABB.

## EIGHTH GRADE.

## THE SIGN OF THE CROSS.

Whene'er across this sinful flesh of mine  
I draw the Holy Sign,  
All good thoughts stir within me, and renew  
Their slumbering strength divine;  
Till there springs up a courage high and true  
To suffer and to do.

And who shall say, but hateful spirits around,  
For their brief hour unbound,  
Shudder to see, and wail their overthrow?  
While on far heathen ground  
Some lonely Saint hails the fresh odor, though  
Its source he cannot know.

CARDINAL NEWMAN.

## THE PILLAR OF THE CLOUD.

Lead, Kindly Light, amid the encircling gloom,  
Lead Thou me on!  
The night is dark, and I am far from home—  
Lead Thou me on!  
Keep Thou my feet; I do not ask to see  
The distant scene,—one step enough for me.

I was not ever thus, nor pray'd that Thou  
Should'st lead me on.  
I loved to choose and see my path; but now  
Lead Thou me on!  
I loved the garish day, and, spite of fears,  
Pride ruled my will: remember not past years.

So long Thy power hath blest me, sure it still  
Will lead me on,  
O'er moor and fen, o'er crag and torrent, till  
The night is gone;  
And with the morn those angel faces smile  
Which I have loved long since, and lost awhile.

CARDINAL NEWMAN.

## ANGELS' HYMNS.

(From "Dream of Gerontius.")

My work is done,  
My task is o'er,  
And so I come,  
Taking it home,  
For the crown is won,  
Alleluia,  
For evermore.

My Father gave  
In charge to me  
This child of earth  
E'en from its birth,  
To serve and save,  
Alleluia,  
And saved is he.

This child of clay  
To me was given,  
To rear and train  
By sorrow and pain  
In the narrow way,  
Alleluia,  
From earth to heaven.

## ANGEL OF THE AGONY.

Jesu! by that shuddering dread which fell on Thee;  
Jesu! by that cold dismay which sickened Thee;  
Jesu! by that pang of heart which thrilled in Thee;  
Jesu! by that mount of sins which crippled Thee;  
Jesu! by that sense of guilt which stifled Thee;  
Jesu! by that innocence which girdled Thee;  
Jesu! by that sanctity which reigned in Thee;  
Jesu! by that Godhead which was one with Thee;  
Jesu! spare these souls which are so dear to Thee,  
Who in prison, calm and patient, wait for Thee;  
Hasten, Lord, their hour, and bid them come to Thee,  
To that glorious Home, where they shall ever gaze on Thee.

CARDINAL NEWMAN.

## THE ASSUMPTION.

Nor Bethlehem nor Nazareth  
Apart from Mary's care :  
Nor heaven itself a home for Him  
Were not His mother there.

FATHER TABB.

## TO SAINT JOSEPH.

(Sonnet.)

Saints know thee best, O hidden, silent Saint ;  
And would that I could feel a little part  
Of that great love Theresa's kindred heart  
Felt for thee, Foster-Father ! But the taint,  
The chill, is on my soul ; and few and faint  
The prayers that from this earthly bosom dart  
Up to that heavenly throne whereon thou art  
In glory, not too high to hear my plaint.  
Patron of all who work in humble ways !  
Pray that from pure and earnest motive, I  
May fill with patient toil the moments flying ;  
Patron of happy death-beds ! when my days  
Have reached their term, be thou, dear Joseph ! nigh,  
With Mary and with Jesus, while I'm dying.

FATHER RUSSELL, S.J.

## SAINT JOSEPH TO THE INFANT JESUS.

Jesus ! let me call Thee Son,  
Since Thou dost call me Father ;  
How I love Thee, sweetest One,  
My God and Son together !  
As my God I Thee adore,  
And as my Son embrace Thee :  
Let me love Thee more and more,  
And in my bosom place Thee.  
Since Thy guardian I must be,  
My treasure I will make Thee ;  
Do not Thou abandon me,  
And I will ne'er forsake Thee.  
All my love henceforth is Thine,  
My very life I proffer ;  
And my heart no more is mine,  
For all I am I offer.

Since to share Thy presence sweet  
To choose me here Thou deignest ;  
Shall we not in heaven meet,  
Where Thou for ever reignest ?  
ST. ALPHONSUS LIGUORI.

STABAT MATER.

The star that in his splendor hid her own,  
At Christ's Nativity,  
Abides—a widowed satellite—alone,  
On tearful Calvary.  
FATHER TABB

LISTEN!

Begin the day with God,  
He is thy sun and day ;  
He is the radiance of thy dawn,  
To Him address thy lay.

Take thy first meal with God,  
He is thy heavenly food ;  
Feed with and on Him, He with thee  
Will feast in brotherhood.

Thy first transaction be  
With God Himself above ;  
So shall thy business prosper well  
And all the day be—love.

*From "Leaflets."*

THE WELL-SPENT DAY.

If we sit down at set of sun,  
And count the things that we have done,  
And, counting, find  
One self-denying act, one word  
That eased the heart of him who heard,  
One glance most kind,  
That fell like sunshine where it went,  
Then we may count the day well spent.



But if through all the livelong day  
We've eased no heart by yea or nay,  
If through it all  
We've nothing done that we can trace  
That brought the sunshine to a face :  
No act most small  
That helped some soul and nothing cost,  
Then count that day as worse than lost.

*From "Leaflets."*

SONNET TO THE BLESSED VIRGIN.

Mother ! whose virgin bosom was uncrost  
With the least shade of thought to sin allied ;  
Woman ! above all women glorified,  
Our tainted nature's solitary boast ;  
Purer than foam on central ocean tost ;  
Brighter than eastern skies at daybreak strewn  
With fancied roses, than the unblemished moon  
Before her wane begins on heaven's blue coast ;  
Thy image falls to earth. Yet some, I ween,  
Not unforgiven the suppliant knee might bend,  
As to a visible power, in which did blend  
All that was mixed and reconciled in thee  
Of mother's love with maiden purity,  
Of high with low, celestial with terrene !

WILLIAM WORDSWORTH.

O FAITHFUL CROSS!

O faithful cross ! O noblest tree !  
In all our woods there's none like thee :  
No earthly groves, no shady bowers  
Produce such leaves, such fruit, such flowers.  
Sweet are the nails, and sweet the wood,  
That bears a weight so sweet and good.

Bend, towering tree ! thy branches bend,  
Thy native stubbornness suspend ;  
Let not stiff nature use its force,  
To weaker sap have now recourse ;  
With softest arms receive thy load,  
And gently bear our dying God.

On thee alone the Lamb was slain  
 That reconciled the world again ;  
 And when on raging seas was tost  
 The shipwrecked world and mankind lost,  
 Besprinkled with His sacred gore,  
 Thou safely brought'st them to the shore.

*From "Roman Missal."*

**LAUDAMUS COR JESU.**

Cor Jesu victima,  
     Nostra spes ultima,  
 Et flagrans amore,  
     Nobis miserere.  
 Laudamus, laudamus,  
     Laudamus Cor Jesu.

O Cor amabile,  
     Esto plorabile,  
 Nobis praesentibus,  
     Reis absentibus.  
 Laudamus, laudamus,  
     Laudamus Cor Jesu.

O Cor dulcissimum,  
     Nec non purissimum :  
 Fac nos esse mites,  
     Castos et humiles.  
 Laudamus, laudamus,  
     Laudamus Cor Jesu.

Jesu Cor amandum,  
     Ubique terrarum :  
 Tibi sit gloria,  
     Et laus sempiterna.  
 Laudamus, laudamus,  
     Laudamus Cor Jesu.

**MNEMONIC RIMES.**

**ENDS OF THE MASS.**

Adore till the Gospel,  
Give thanks till the bell,  
Till Communion ask pardon,  
Then all your wants tell.

FATHER RUSSELL, S.J.

**THE FIVE POINTS OF THE EXAMEN.**

Pay God your thanks, crave light, your soul review.  
Grieve for your faults, your good resolves renew.

FATHER RUSSELL, S.J.

**THANKSGIVING AFTER HOLY COMMUNION.**

Believe, and grieve, and hope ; thank, love, adore,  
Show your soul's wounds, and holy gifts implore.

**WORKS OF MERCY.**

Food, drink, and raiment to the needy give ;  
Harbor the homeless, and the sick go see ;—  
Let not poor prisoners be by thee forgot,  
To bury the dead, must not omitted be.  
Oh, win the sinner from his evil way,—  
Instruct the ignorant, and good counsel give ;  
The sorrowing comfort ; wrongs in patience bear,  
All injuries for Jesus' sake forgive ;  
For living pray and for the blessed dead ;—  
Then when at judgment thou wilt Jesus see,  
Thou'lt hear : " All this, thou didst it unto Me."

**THE PRECEPTS OF THE CHURCH.**

Mass hear on Sundays, holidays ;  
At stated times, fast and abstain ;  
Confess sins once a year at least ;  
At Easter time, from Feast Divine do not remain.

Your dues to Church in justice pay,  
 And dare not marriage solemnize  
 In times forbidden, or with those  
 'Gainst whom the Church's warnings rise.

#### SACRAMENTALS.

Wouldst know the Sacramental things ?  
 This list them all to memory brings.  
 Prayer first ; our Lord's and the Church's own ;  
 Alms second, such as " special " known ;—  
 Third, eating what the Church has blessed,  
 Fourth, act by which sin is confessed.  
 Fifth, touch ; holy unctions this includes :  
 Sixth, " blessing," thus the list concludes.

#### APOSTLES.

Wouldst know the twelve Apostles' names ?  
 Two each of Simon, Jude, and James,  
 Three end in " ew," the other three  
 In Thomas, John, and Philip see.  
 Matthias filled the traitor's place ;  
 Paul joined the twelve by special grace ;  
 Then in the list you will include  
 Peter as Simon, Thaddeus, Jude.

FATHER RUSSELL, S.J.

#### EVANGELISTS.

Matthew and Mark and Luke and John :—  
 The Gospels wrote these four ;  
 Matthew and John were witnesses ;  
 Luke and Mark but heard it o'er.

## SYMBOLS OF THE APOSTLES AND EVANGELISTS.

These have their origin in some circumstance of the life or death of the bearer. Among those emblematic of the Apostles and Evangelists, the following are most frequently used :

- ST. PETER.—Crossed keys, one of gold and one of silver, symbolizing his primacy (St. Matt. 16 : 22) ; also the cock, because of his denial of our Lord (St. Luke 22).
- ST. ANDREW.—A transverse or X-shaped cross, called by his name.
- ST. JAMES THE GREAT.—Pilgrim's staff and water-bottle ; also the shell, emblematic of pilgrimage and baptism.
- ST. JOHN.—A chalice with serpent issuing from it ; the eagle is his symbol as an Evangelist.
- ST. THOMAS.—The square or carpenter's rule ; also a lance, because of the manner of his death.
- ST. JAMES THE LESS.—A fuller's club, the instrument of his death.
- ST. PHILIP.—A column,—he died suspended from one ; sometimes he also bears a staff with a small cross surmounting it.
- ST. BARTHOLOMEW.—A large knife, the instrument of his martyrdom.
- ST. MATTHEW.—A short sword ; also a money-bag, the sign of a tax collector :—as Evangelist, his sign is the figure of a man.
- ST. SIMON ZELOTES.—A saw, the instrument of his martyrdom.
- ST. JUDE (Thaddeus).—A knotted club ; also a halberd.
- ST. MATTHIAS.—A lance ; sometimes a battle-axe.
- JUDAS.—A purse.
- ST. MARK's sign is the figure of a lion.
- ST. LUKE's sign is that of an ox.

## COUNCILS.

1. First of Nice, A.D. 325, condemned heresy of Arius.
2. First of Constantinople, A.D. 381, condemned heresy of Macedonius.
3. Council of Ephesus, A.D. 431, condemned heresy of Nestorius.
4. Council of Chalcedon, A.D. 451, condemned heresy of Eutyches.
5. Second of Constantinople, A.D. 553, condemned books of Theodorus favoring Nestorian heresy.
6. Third of Constantinople, A.D. 680, condemned heresy of Monothelites.
7. Second of Nice, A.D. 787, condemned heresy of Iconoclasts.
8. Fourth of Constantinople, A.D. 870, condemned and deposed Photius, author of Greek Schism.
9. First Lateran, A.D. 1123, regulated rights of Church and Emperors in election of Bishops and Abbots.



10. Second Lateran, A.D. 1139, condemned heresies of Peter of Bruys and Arnold of Brescia.
11. Third Lateran, A.D. 1179, condemned heresies of Waldenses and Albigenses.
12. Fourth Lateran, A.D. 1215, for general legislation.
13. First of Lyons, A.D. 1245, decreed a general Crusade.
14. Second of Lyons, A.D. 1274, defined the double procession of the Holy Ghost.
15. Council of Vienne, A.D. 1312, abolished order of Knights Templars.
16. Council of Florence, A.D. 1439-45, a reconciliation of the Greeks took place.
17. Fifth Lateran, A.D. 1512, for the reëstablishment of discipline in the Church.
18. Council of Trent, A.D. 1545-63, heresies of Luther, Calvin, and others condemned.
19. Vatican Council, A.D. 1869-70, solemnly declared the infallibility of the Pope.

#### RIME FOR COUNCILS.

Nic; Con; Eph; Cal; Con, second, third;  
 Nic, second;—fourth of Con;  
 Lat, first, and second, third, and fourth;  
 Of Lyons, one and two;  
 Vienne; then Flor; then fifth of Lat;  
 Then Trent; the last is Council Vat.

#### OLD SEMINARY RIME FOR COUNCILS.

Ni—Co—E—Chal,  
 Co—Co—Ni—Co,  
 La—La—La—Ly—Ly,  
 Vi—Flo—La—Tre—Vat.

#### PRINCIPAL HERESIES.

Arian; Manichean; Macedonian; Pelagian; Nestorian; Eutychian; Semi-Pelagian;  
 Monothelite; Iconoclast; Greek; Berengarian; Albigensian; Waldensian; Wick-  
 lifite; Lutheran; Calvinist; Jansenist.

#### RIME FOR HERESIES.

Ar; Man; Mac; Pel; Nes; Eu; Semi;  
 Mon; Icon; Greek; Ber; Al;  
 Walden; Wick; Luther; Cal; and Jan;  
 Are the heresies principal.

#### THE SONS OF JACOB.

Reuben, Simeon, and Levi,  
 Juda, Dan, Gad, Nephthali,  
 Asar, Issachar, Zebulon,  
 Joseph and then Benjamin.

## HYMNS.

## FIFTH GRADE.

Those of preceding Grades.	<i>Appendix,</i>	pp. 46-53.
Faith of our Fathers,	<i>Parochial Hymn Book,</i>	p. 6.
In this Sacrament, etc.,	" "	p. 145.
Sweet Saviour, bless us,	" "	p. 126.
O Lord, I am not worthy,	<i>St. Basil's Hymnal,</i>	p. 117.
Seven Words on the Cross,	<i>Appendix,</i>	p. 55.
Hymn to St. Aloysius,	<i>Parochial Hymn Book,</i>	p. 340.
Hymn to St. Agnes,	" "	p. 348.
Hymns proper to Ecclesiastical Seasons.		

## SIXTH GRADE.

Those of preceding Grades.		
Sweet Saviour, bless us,	<i>Parochial Hymn Book,</i>	p. 126.
Jesus, my Lord, my God,	" "	p. 158.
God Bless our Pope,	" "	p. 108.
Holy God,	<i>Roman Hymnal,</i>	p. 8.
Veni Creator,	" "	p. 609.
Ave Maris Stella,	" "	p. 702.
Stabat Mater,	<i>Parochial Hymn Book,</i>	p. 79.
St. John Berchmans,	<i>S. S. Hymn Book,</i>	p. 51.
St. Rose of Lima,	<i>Sodalist's Hymnal,</i>	p. 296.
Anthems for Ecclesiastical Seasons.		

## SEVENTH GRADE.

Those of preceding Grades.		
O Jesus Christ, remember, etc.	<i>Roman Hymnal,</i>	p. 19.
Pilgrims of the Night,	<i>Parochial Hymn Book,</i>	p. 229.
Nearer, my God, to Thee,	<i>St. Basil's Hymnal,</i>	p. 69.
O Salutaris Hostia,	<i>Roman Hymnal,</i>	p. 31.
Tantum Ergo,	" "	p. 34.
Ave Verum,	" "	p. 23.
Panis Angelicus,	" "	p. 26.
St. John the Evangelist,	<i>Parochial Hymn Book,</i>	p. 326.
St. Teresa,	" "	p. 352.

## EIGHTH GRADE.

Those of preceding Grades.		
My God, I love Thee,	<i>Parochial Hymn Book,</i>	p. 232.
O Purest of Creatures,	" "	p. 260.
O Mother, I could weep,	" "	p. 236.
Pange Lingua,	<i>Roman Hymnal,</i>	p. 613.
Laudate Dominum,	<i>Parochial Hymn Book,</i>	p. 381.
Magnificat. (English and Latin.)	" "	p. 380.
Vexilla Regis. ( " " " )	" "	p. 73.
O Cor Amoris,	<i>Laudis Corona,</i>	p. 151.
Laudamus Cor Jesu,	<i>Sunday School Hymnal,</i>	p. 27.
Salve Regina,	<i>Sodalist's Hymnal,</i>	p. 234.

## FIRST, SECOND, THIRD METHOD OF PRAYER.

(From "Spiritual Exercises of St. Ignatius.")

**First Method of Prayer.**—This is less a prayer than a spiritual exercise, which assists the soul, and renders its prayer more agreeable to God. It consists in reflecting on the commandments of God, the capital sins, the three powers of the soul, the five senses of the body, as follows :

1. Before beginning, think a few minutes of what you are about to do.
2. Ask of God the grace to know the sins you have committed against His commandments, and to accomplish the obligations of His law with more fidelity henceforth.
3. Thinking over, one after another, the commandments of God, see how you have fulfilled or violated them. Ask pardon for the sins you can recall, and say the "Pater." It is sufficient to dwell the length of three "Paters" on each precept ; but this space of time must be abridged or prolonged, according as the faults are few or numerous under each precept.
4. After having thus run through all the commandments, humble yourself, accuse yourself ; ask for grace to observe them better for the future ; and end by a colloquy addressed to God, suitable to the state and dispositions in which you find yourself.

If you wish to take for your subject the capital sins, the three powers of the soul, the five senses, etc., you have only to change the matter of the examination ; the rest will be the same as for the commandments.

Let us observe that the Christian who wishes to imitate our Lord Jesus Christ in the use of his senses must ask the grace of God the Father to enable him to do so, and, glancing at each of his senses, examine how far they approach or depart from his Divine Model. Before passing from one sense to another, recite a "Pater."

If it is proposed to imitate the Blessed Virgin, we must ask her to obtain this grace from her Divine Son, and, after the examination of each sense, recite an "Ave."

**Second Method of Prayer.**—This consists in reciting some vocal prayer, and resting successively on the words composing it as long as we feel taste and devotion.

1. Before beginning, recollect yourself.
2. Address yourself to the person to whom you are going to pray.
3. Begin the prayer—the "Pater," for example ; dwell on these words, "Our Father ;" meditate on them as long as they furnish you with thoughts, affections, etc., and then pass to the following words, which you will consider in the same manner.
4. When the time comes to conclude, recite the rest of the prayer without stopping, and address yourself in a short prayer to the person to whom you have been praying, to ask the grace or the virtue which you require.

Remark. (1) All vocal prayers, the "Credo," the "Salve Regina," the "Anima Christi," etc., may be recited in this manner, (2) If one single word of the prayer we are reciting in this way suffices to occupy the mind and the heart all the time destined to prayer, we must put off to another day the meditation of the rest. The following day we must commence by reciting, without stopping, what was meditated on the day before, and then continue the consideration of the rest of the words of the prayer.

**Third Method of Prayer.**—This consists in pronouncing a vocal prayer, and, if we choose, several prayers successively, only stopping the interval of a breathing between each, thinking either of the sense of the word, or of the dignity of the person to whom we pray, or of our own unworthiness, or of the distance between the two. Let us take the "Ave Maria" for an example.

1. Think of the action you are going to perform.
2. Beginning with "Hail Mary," think for a moment what these words signify, or of the dignity of the Blessed Virgin whom you salute, or of your miseries, which place so great a distance between you and the Mother of God.
3. Then you pronounce the other words, dwelling on each one, as we have said, only the time of a breathing.



## NOTEWORTHY DAYS AND EVENTS OF CATHOLIC HISTORY IN THE UNITED STATES.

While yielding to none in our loyal keeping of the national feasts that "endear either the man or the deed," we should strive to make memorable to our children days and deeds and doers that emphasize the special part Catholics have had in building up and promoting the welfare of our country. Washington, in his reply to the address presented him by the Catholics of the United States, says: "Your fellow-citizens will not forget the particular part you took in the accomplishment of the Government, or the important assistance they received from a nation in which the Roman Catholic faith is professed."

But if we do not wish these things to sink into oblivion, we ourselves must hold them "in perpetual remembrance:" we must make them notable to the rising generation, not indeed by adding to our list of holidays, but by introducing into our regular school-work commemorative exercises of a religious, literary, and public-spirited character that will impress the young with a sense of what we may call "Catholic ancestral pride," and inspire them with a desire to emulate the religious and civic virtues of the American sons of the Church, while at the same time it will give them an intelligent appreciation of the claim, so often falsely made, that this is a "Protestant country."

When we read, "This country had a distinctly religious beginning in the coming of the Pilgrims and Puritans," one can but wonder if the writer had never read of the "Cape of the Cross," whereon, on the coast of Massachusetts, over the grave of Thorvald, the sign of Redemption was erected nearly six hundred years before the Puritan set foot on Plymouth Rock. Or if, supposing he would regard "*Antiquitates Americanæ*" as mythical, had he ever heard of Columbus? had he ever read Parkman or Bancroft?

To such a shallow writer it were idle to speak of Brendan, of Eric, of Juarez, of Cancer, of Martinez, or a host of others who had consecrated the soil of America with their blood and sweat long years before the *birth* of Protestantism.

It is to our own discredit that we ourselves have not made sufficiently prominent in our teaching these cameos of history irradiant with the light of faith and the glory of self-sacrifice that are the product of the Catholic Church, as the fruit is the product of the tree that bears it. Would it not be well, then, for our Catholic teachers to make their pupils acquainted with the notable part that the Church, through her children, has played in the history of our country? Should not the names of our American saints and martyrs, of our Catholic statesmen, heroes, jurists, and writers be made "familiar to them as household words"? Should they not be as much at home in the local Church history of their diocese and parish as in that of their State?

To do this, the teacher would have to note in the usual United States history course



Catholic data of special interest. The keeping of a calendar of "days and deeds to reverence dear" would be another aid to the memory, and to a few special dates could be assigned commemorative exercises, as noted above.

As a step toward the formation of such a Catholic historical calendar, we may here mention some noteworthy events. The list, being offered only as a general suggestion, is necessarily incomplete, and open to such objection, elimination, or addition, as will adapt it to local requirements, or to individual or community preferences.

**NOTABLE EVENTS IN AMERICAN CATHOLIC HISTORY.****JANUARY.**

- 1, 1800.—Dr. Carr, of St. Augustine's, received into the Church the first Philadelphian to become a Catholic and a Christian in the nineteenth century, a negro slave, Cæsar Ducombe.  
3, 1864.—Archbishop Hughes died.  
5, 1860.—Venerable Bishop Neumann died.

**FEBRUARY.**

- 7, 1872.—Archbishop Spalding died.  
12, 1875.—Archdiocese of Philadelphia established.  
20, 1878.—Election of Pope Leo XIII.

**MARCH.**

- 15, 1790.—Reply of General Washington to the address of the Roman Catholics.  
15, 1875.—Most Rev. John McCloskey appointed Cardinal—the first in the United States.  
19, 1871.—St. Joseph, Patron of Universal Church.  
25, 1634.—Founders of Maryland arrive at St. Clement's Island.

**APRIL.**

- 8, 1808.—Birthday of Philadelphia Diocese.  
11, 1811.—General Stephen Moylan, of Pennsylvania State Liners, Revolutionary hero; buried at St. Mary's, Philadelphia. The body was afterwards removed.  
14, 1872.—Archbishop Ryan consecrated.

**MAY.**

- 15, 1733.—Purchase by Father Joseph Greaton, S.J., of the ground on which St. Joseph's Chapel, Philadelphia, was built.  
19, 1675.—Death of Father Marquette at Point Saint Ignace, Michigan. His remains were discovered in 1877 by the Very Rev. E. Jacker.  
25, 1793.—Ordination of the Rev. Stephen Badin by Bishop Carroll. This was the first ordination in the United States.  
26, 1853.—The Forty Hours' Devotion was observed for the first time in the diocese of Philadelphia, at St. Philip's Church. The Feast of Corpus Christi in the year 1853 fell on the feast of St. Philip Neri. This observance of the Forty Hours' Devotion is, if not the first, at least among the earliest in the United States.

## JUNE.

- 6, 1886.—Archbishop Gibbons made Cardinal.  
8, 1884.—Archbishop Ryan becomes Archbishop of Philadelphia.  
17, 1875.—The Most Rev. James Frederic Wood created First Archbishop of Philadelphia.

## AUGUST.

- 4, 1903.—Election of our Holy Father Pope Pius X.  
19, 1753.—Death of Father Joseph Greaton, S.J., founder of the faith in Philadelphia.  
24, 1674.—Bishop Calderon, of Cuba, confers minor orders for the first time within the territory of the United States, at St. Augustine, Florida.  
24, 1724.—Martyrdom of Father Rasle.

## SEPTEMBER.

- 8, 1565.—First Mass at St. Augustine, Florida, by Francesco de Mendoza Grajales, chaplain of Menendez.  
13, 1803.—Commodore John Barry, "Father of the American Navy," died "at the head of the service." He is buried in St. Mary's Cemetery, Philadelphia.  
28, 1566.—Father Peter Martinez, S.J., murdered by the Indians of Florida on the Island of Tacatucuru (now Cumberland), off St. John's River.  
1613.—Samuel Argall, from Virginia, destroyed the Catholic settlement on Mount Desert Island. Fifteen Frenchmen, including Father Masse and the commander, La Saussaye, were cast adrift in an open boat; Fathers Biard and Du Quentin were carried off to Virginia.

## OCTOBER.

- 12, 1492.—Columbus discovered America.  
12, 1864.—Chief Justice Taney died.  
15, 1875.—Consecration of Philadelphia Archdiocese to the Sacred Heart of Jesus.  
18, 1646.—Martyrdom of Father Jogues.  
30, 1683.—Passage by the New York Assembly, under Governor Dongan, of the Bill of Rights, guaranteeing Religious Liberty.

## NOVEMBER.

- 1755.—Expulsion of Acadians. Four hundred and fifty landed at Philadelphia.  
6, 1789.—Erection of American Hierarchy.  
14, 1832.—Charles Carroll died. The "First Citizen," the "Last Signer."  
22, 1632.—Sailing of the "Ark and Dove" from England with settlers for Maryland under Governor Leonard Calvert.

## DECEMBER.

- 3, 1815.—Archbishop Carroll, Patriarch of the American Church, died.  
8, 1846.—Mary Immaculate, Patroness of the United States, solemnly chosen by the Sixth Provincial Council of Baltimore.

1626.

Father Joseph de la Roche, a Recollet from Canada, the first priest to enter the present United States.

1675.

*Easter Sunday*, Baptism of Catherine Tegakowita, the Lily of Purity and Sanctity, of the Mohawks.

1680.

*Ash Wednesday*, Death of Catherine Tegakowita, the Indian maiden, whose canonization was solicited by the Third Plenary Council of Baltimore.

1795.

Father Demetrius Prince Gallitzin ordained by Bishop Carroll,—the second priest ordained in this country.

## NAMES DEAR TO AMERICAN CATHOLIC HEARTS

### STATESMEN.

Charles Carroll, Thomas Fitz-Simons, Daniel Carroll, John Lee, Taney, Dongan, Gaston, etc.

### SAINTS AND MARTYRS.

St. Rose of Lima; St. Brendan; St. Turibius, Archbishop of Lima; Venerable Bishop Neumann; Venerable Mary of the Incarnation; Venerable Margaret Bourgeois; Louis Cancer; Padilla; Jogues; Breboeuf; Lallemant; Serra; Catherine Tegakowita; Mrs. Seton; Mme. Duchesne, etc. Daniel Garacontie, the great Catholic chief of the Onondagas, and one of the most extraordinary men of the Iroquois League.

### EXPLORERS AND MISSIONARIES.

Columbus, Calvert, Champlain, Marquette, Gallitzin, De Smet, etc.

### ECCLESIASTICS.

Perez, Carroll, Cheverus, Maréchal, England, Flaget, Dubois, the Kenricks, Spalding, Hughes, etc.

### ARMY AND NAVY.

Barry, McGuire, Moylan, Lafayette, D'Estaing, Rochambeau, Kosciusko, Pulaski, etc.

### WRITERS.

Bishop England, Carey, Walsh, Pise, McSherry, Frederick O'Shea, O'Callaghan, John Gilmary Shea, Archbishop Spalding, McGee, Meline, Thébaud, Hewitt, Hassard, Brownson, Sadlier, Tinckner, O'Reilly, Archbishop Kenrick, Azarias, Moriarty, Cardinal Gibbons, Miles, Bishop Spalding, John Boyle O'Reilly, etc.

If "the sufferings for right are graven deepest in the chronicles of nations," surely there should be a "Las Casas Day," for, though he did not labor in the United States, the fruit of his labor and sufferings for the Indians extended even here. And should there not be some notice taken of Isabella?

Note should be likewise made of Father Antonio Montesinos, "the first of American abolitionists," "a man who deserves to stand in history by the side of Las Casas, for he preceded Las Casas in protest against the enslavement of the Indians."—(*History of the Roman Catholic Church in the United States*, by the Right Rev. Thomas O'Gorman, D.D., p. 21.)



The Sixth Provincial Council of Baltimore met May 10, 1846. By their first decree the Fathers proclaimed the "Blessed Virgin Mary conceived without sin" as Patroness of the United States. In approving the decree of this Council, the Holy Father granted also the petition of the prelates to be allowed to use the word "Immaculate," and that "Immaculate Conception" be added to the Preface of the Mass for the feast of the Immaculate Conception, and the invocation, "Queen conceived without sin, pray for us," be appended to the Litany of the Blessed Virgin. And this eight years before the definition of the dogma! Is not this something glorious and worthy of note?—(Dr. Clark's *History of the Catholic Church in the United States*, vol. i, p. 32.)

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